

# Light of Truth

James Wilson 305 So. Virginia

EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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Written for the LIGHT OF TRUTH.

## SCIENCE AND IMMORTALITY.

MOSES HULL.

If science is exact and classified knowledge then strictly speaking science knows little of another world. Science takes hold of physical and not of spiritual subjects. It measures the earth; it weighs the stars, and tells of what they are composed. It tells their distance from us and from each other. With its telescopes it surveys the fields of space, and with its microscopes it discovers worlds of living, moving competing intelligences in a single drop of stagnant water, but it has not yet invented the instrument that brings the spiritual and immortal part of man out to the observation of all observers. Science has never yet put the spiritual part of man into its retort or its crucible; it has not desecrated, weighed, or measured the soul.

While all this is true, science never leads in any other direction than towards an idea of immortality. Addison expressed it thus:

"It must be so—Plato, thou reasonest well,  
Else whence this pleasing hope, this fond desire,  
This longing after immortality,  
Or whence this secret dread or inward horror,  
Of falling into naught, why shrinks the soul  
Back on herself and startles at destruction,  
'Tis the divinity that stirs within us;  
'Tis heaven itself that points out a hereafter,  
And intimates immortality to man.

The stars shall fade away, the sun himself  
Grows dim with age, and nature sink in years,  
But thou shalt flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wreck of matter and the crush of worlds."

These premonitory symptoms of immortality are so nearly universal that the exceptions go farther toward proving the rules than they do toward throwing a doubt on the subject. Cicero has said: "There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root and is most discoverable, in the greatest geniuses and most exalted souls."

The materialistic or sensuous philosophy thinks it believes in nothing that can not be demonstrated to the five physical senses; yet if you were to ask one of them if he has to pinch himself or look into a mirror to find out his own existence he would laugh at the absurdity of the question. Does the Materialist's five senses reveal to him his own thoughts, reflections, and memories? Certainly not; the best knowledge he has, in fact, all he knows at first hand, somehow comes independent of his five physical senses.

The usual argument of the Materialist is, I can neither see, hear, taste, smell, or feel my immortality, therefore I do not believe that I am immortal. Those who deny human immortality, and I never yet knew one of them who could reason back to the last analysis, boast continually of the demonstrations of science, and call loudly and repeatedly for such demonstrations of a future life as science presents of its conclusions.

In answer to all this I will say science is generally philosophy before it becomes science; that is to say, its conclusions were many of them arrived by *a priori* reasoning before they were demonstrated as scientific facts. If scientific men had not been *a priori* reasoners there would be but little science to day. There are people in the world who depend so much on their eyes and ears that they are not capable of seeing that three and five, in the abstract, is eight; and yet they can readily see that three dollars and five dollars are eight dollars. Such people, though they may boast of the triumphs of science, are generally incapable of either making or comprehending an *a priori* argument. Yet most important truths are discovered by reasoning from effect back to the cause that produced it. It was a *a priori* reasoning that first discovered the rotundity of the earth; the same kind of reasoning led to the discovery of the country we now occupy. The planet Uranus was discovered in the same way; so I might mention many other truths now scientifically demonstrated, which were first reached through a *a priori* method. I firmly believe astute reasoners can arrive at a knowledge of immortality through that kind of reasoning. The truth once discovered in that way the spiritual phenomena comes in with a backing which compels men to see the truth whether they will or not.

Over two thousand years ago men in the region of the equator traveled both north and south; they learned that a perpendicular shaft set up north of the equator cast a shadow north at noon, while one set up south of the equator cast a shadow south. They also learned that a perpendicular diget set up on the equator cast no shadow at noon. Their *a priori* conclusion was that the earth must be round. A measure of the digits, their shadows, their distances from each other, and from the meridian, enabled them to assert *a priori* as we now do scientifically, that the earth must be round and about twenty-four thousand miles in circumference. Travellers around the earth have demonstrated the truth and the utility of his reasoning from effect back to its cause.

So the immigration of birds from this country; the drift wood in the ocean, and other effects caused philosophers to say there must be a cause in the existence of a country of which we know nothing. Instead of hooting at the idea and demanding scientific proof to his senses, one Chris-

topher Columbus, of whom the world has heard lately, went out in search of the country, of the existence of which he had only *a priori* evidence.

Two astronomers, I believe they were Leverrier and Adams, each entirely independent of the other, came to the conclusion, from the otherwise unaccountable actions of certain planets, that there must be one not yet discovered; they also located this undiscovered world. The result was Dr. Galle turned his telescope on the region indicated by these *a priori* conclusions, and lo! and behold, there was a world hitherto undreamed of. Thus science has over and over again and again demonstrated the legitimacy of *a priori* arguments.

Now, as shadows prove the rotundity of the earth; as the birds and the drift-wood from other continents proved the existence of those continents; and as the strange gyrations of Neptune proved the existence of Uranus; so, aside from the spiritual phenomena, man finds himself every day confronted with things in his own existence which foreshadow and imply scientific evidence of immortality. To state all of these arguments would require more time and space than I have at command at present. A quotation from the late lamented William Denton states the matter almost sentimentally: "From fluid fire to solid rock, from shapeless stone to symmetrical crystal, from crystal to polyp, from this sluggish stomach at the sea-bottom to the active fish, thence to the ground-treading reptile, first tenant of the soil; then life soars in the bird, advances toward man in the brute, and reaches him only to urge him on to nobler and higher positions. We are here with this infinite past beneath us, and an illimitable future above us, and ability within us to climb the heights apparently forever. All this to drop at death back to the dust from which life has ascended only by slow steps for millions of years. We are that we may be. All the past was that we might be in the present; and the present is that the future might be superior to it. Progress is not dead, nor God asleep. The ages have not sown that death or the devil might reap; neither hell nor the grave is the granary of humanity. The everlasting arms are around us; over the stream of death they shall bear us, and land us in a sunnier clime."

Prof. Denton has stated the matter as it is; the mountain of the eternities has not spent quintillions of ages in labor to bring forth the mouse of a day. This world, it is demonstrated every day, is on a preparatory existence. Man lives a score of years—more than half the average life of man—before he learns how to take care of himself; and then another score before he can really begin to appreciate his relation to his surroundings. Man is progressive—he contains within his nature the seeds of eternal possibilities.

Nothing in the animal kingdom is really progressive except man. We talk of "educated animals," but no animal has ever been sufficiently educated to make a fire to warm by; to make his own clothes; or, if he could chance to find a suit, to put it on. The inventive genius in animals has never been sufficiently developed to make tools or to use them after they were made. Animals instinctively love life; fear death, and fight in their own defense; they know enough to slay and eat; beyond that, if one can be taught he can not teach another. Here everything below man stops. Nothing except humanity can go further. Yet I would not even say that animals are not immortal.

Man possesses faculties which, so far as is known, belong to no other creature; he has wants and aspirations which belong to no other creature; yet he has no want for which a supply does not exist. If man wants air or water, it has been supplied; does he want food it is to be had; is he after means to convey him rapidly from place to place his inventive and mechanical genius steps forward and supplies his wants. He thirsts for knowledge, and all eternity and all the universe is his.

Man's growth adapts him to another and a higher state of existence; his particular thirst is for such existence. So far as is known he is the only being having that particular longing. Does this longing foreshadow anything? An old prophet represents God as asking: "Shall I bring to the birth and not cause to bring forth?" Isaiah lvi. 9 An indication for immortality as man has ever had it, causing men to spend a whole life time in preparation for immortality and filling universal humanity with longings and desires for life beyond, and for much that can only be attained in a life beyond, and then annihilating him would look much like "bringing to birth and then not causing to bring forth."

Among the *a priori* arguments for immortality may be found the one based on the question: Whence came man? Life, yes, lives and progress are all in him, whence came they? A stream can scarcely rise above its fountain head. The old proverb, "Ex nihilo nihil fit," is self evidently true, but as sure as it is true there is more of man than flesh, blood, bones, and breath.

—Correspondents are requested to send in their reports as early as possible after the Sunday work, and not wait until the end of the week; for we close up the forms on Monday night, and when all delay their matter until the last moment something must be left out. Long reports especially should be in by Thursday evening or Friday morning.

Written for the LIGHT OF TRUTH.

## A Newsy Letter from Lyman C. Howe.

On Sunday, October 15th, Berkeley Hall was well filled with attentive listeners to Mrs. Brigham's fine discourse on "Spiritual Altitudes." She was at her best and the lecture was replete with spiritual light and beauty, and sound sense aptly illustrated. She advocated the cultivation and careful study of all phases of phenomena, but urged the importance of self-cultivation and application of the lessons drawn from facts. A book of receipts might be very useful to a practical cook, but no amount of study of formulas could make a good meal without practice. There are many Spiritualists who content themselves with the receipts gathered from phenomenal seances, and want them continually repeated without ever applying the lessons to practical life, or using the revelations from heaven to improve their spiritual conditions. She sharply trimmed those silk and cambric Spiritualists who hide their light under fashionable cloak and bonnet and give their support to the Church, in whose teachings they do not believe, and wait for Spiritualism to become popular before they acknowledge it. As the lecture was reported and to be published, I will not rob the reader of the freshness of the treat by further gossip about it. Mrs. Brigham is one of the oldest and most faithful and exemplary speakers upon the spiritual platform; and wherever she is known (and where is she not known?) she is exceptionally popular in the best sense of the word.

To-night, October 16th, the sensation at Hollis Hall is to be a debate between Prof. J. W. Kenyon, of Boston, and Dr. J. Van Elderen, M. D. D. S., Materialist and Agnostic. Question: "Are the spiritual phenomena natural or according to natural law?" Prof. Kenyon affirms. What M. D. D. S. may mean I do not know. Perhaps muddle of doubts and doctor of skepticism. The audience at the temple are steady and of superior quality, whether the lectures are or not. The music is sufficient attraction to draw and inspire the best minds independent of the lectures. The rare flowers that adorn the desk, fresh and sweet from the life of nature, are a perpetual benediction. Mr. Ayer is a pillar of spiritual strength and unwavering in his devotion to the good in Spiritualism practically applied. The Wednesday evening meetings furnished a variety of interest and instruction, intellectual and spiritual, normal and abnormal developments, valuable to all aspirants for truth. In all societies there are critics, cranks, and croakers. But they serve a purpose, even though they annoy and try our patience sometimes. There is, I think, a little of that element in the temple meetings as anywhere, because the influences that preside there, and the aims and incentives that animate its efforts, do not afford much opportunity or need for such back-handed service. Last Wednesday night after the meeting closed I heard a critic say that not one of all the platform lectures ever gave the people the benefit of their own instructions. "Why," he asked, "do they not tell the people what the spirits teach them?"

I may not have caught his meaning, but as I took it, I could see no force or reality in the criticism. I think most, if not all, of our trance and inspirational speakers do give to the public as faithful a transcript of the revelations they receive as their conditions and development permit. But for speakers to bore an audience with detailed repetitions of their private personal experiences as mediums or otherwise, would be to stultify themselves and empty the halls where they speak. Remarkable experiences faithfully reported and recorded may be of great service in the discovery of truth, and an occasional rehearsal of the same to interested audiences is helpful to many. But even the most wonderful facts become monotonous and wearisome when constantly reiterated without application to the problems of life. Inspired speakers are moved by their guides to connect and illustrate the spiritual demonstrations and occult agencies, by references to the known phenomena of nature and the laws and principles of matter as discovered by students of physical science, and affirmed by the senses, endorsed by reason. To do otherwise would be to obscure the revelations from heaven in an impenetrable fog of transcendental metaphysics and improbable assumption.

The Ladies' Independent Industrial Aid Society meets Thursday evenings at Dwight Hall, and a right lively time they enjoy. Mrs. Ida Whitlock presides with dignity and womanly grace, and makes people feel at home, giving to the occasion the vivacity of her sparkling genius, and psychic illumination, helpful to sensitive and speakers and enjoyed by all. Boston is the spiritual as well as the political, social, and literary "hub." Yours for the good we all may do while the days are going by, LYMAN C. HOWE.

Stuttgart, Ark.

After a severe illness and suffering of only four days, Jacob Swartz passed on to the higher life. He has been a Spiritualist for thirty years, and lived it in his daily walk. He was born in Zurich, Switzerland, and no doubt inherited much of his independent and sterling character from that freedom-loving people. Sister Swartz preceded him over the river about a year, and Brother Swartz looked forward with much pleasure to be reunited. Three sons and a daughter are left on the material plane, and all have the consolation that only our knowledge gives. His last days were calm and peaceful.

J. R. ALTR.

## Weighty Words from Mrs. Lake.

I like the letter of Abby Judson in your issue of October 21. It is the right kind of letter. It deals with solid facts. It is a downright arraignment of the social system. It shows conclusively that "spiritual labor must be ranked, classified, and paid for, as all other labor should be—saving the souls of people, by showing the way their dead bodies go, at three cents a head, is a losing investment, in a world where competition is the pass-word; that money-getting and money-keeping is one part of the moral code, in a merciless society, ruled by gold; grab, and "get ye behind me Satan."

And when Spiritualists advocate the erection of magnificent temples, like the buildings of the Y. M. C. A., in which our worn-out workers can preach; where they can listen to "grand organ strains" of dulcet harmonies, and then retire to a rented room and sup on the horrors of homelessness—if, indeed, they sup at all; when bags and rotten pretenses rub side by side in the markets of the world—it is time that attention should be turned to something beside seances, and sonnets from the summerland.

Miss Judson's closing paragraph reads: "When we get over there there will be no cash terms, coinage, silver question, banks, monopolies, competition," etc.

I may be permitted to say that there are a few Spiritualists, who are, also, luckily or unluckily—mediums, who propose that here there shall not continue to be such "cash terms" as have hitherto prevailed—where the speculator can exploit the producer, and pose as a philanthropist when he drops the glittering coin he did not earn into the plate of his benevolence; when coinage will be free, and the people will transact their business on a labor, and not a gold basis; when banks will no longer burden the body politic with bondholders, interest, and mortgages; when monopolies will mean the grand "oust" of the millions consolidated, and competition will crawl ignominiously into the corner of which co-operation will build.

Yes, Miss Judson, the nemesis of a new order is after the old social, industrial, and religious shams; and a few favored ones, "annointed by divine providence," who can neither be bought off, sold out, nor silenced, are organizing the angels of heaven into the rank and file of working mortals, who mean to move the earth with the heavens.

The new order to be created is for the hewers of wood and the drawers of water, for "kings," princes, and priests; for the lame, sick, halt, and blind; for "women, children, idiots, and paupers," good, bad, indifferent, all are to fall into line, with whatever capacity they possess, and, exercising it, are to bid defiance to dirt and despair.

Away with your traveling missionaries, building "homes" for indigent mediums! Away with your sanctified seance rooms, where competitive crusaders in the spiritual vineyard trail their saintly garments! The salvation of man spiritually is based in his physical salvation, and the slogan of a new army of progress is resounding over the hill tops and valleys of this benighted old world.

MRS. H. S. LAKE,  
Pastor of the Spiritual Alliance, the People's Church, Cleveland, Ohio.

## Transition of Mrs. Fannie Davis Smith.

At the age of fifty-three years Mrs. Fannie Davis Smith passed to the higher life October 8, 1893, of hemorrhage of the lungs. It being the termination of a three-years' decline. Expecting her release, as her friends had been at no distant day, her final, sudden departure was yet a shock to the community in which she was highly esteemed.

In the departure of this exceptionally gifted woman the community meets with an almost irreparable loss. The limits of an ordinary obituary notice are quite insufficient for a suitable record of the life and services of a woman who had identified herself so thoroughly with Mrs. Smith with the advanced thought and live issues which have so characterized the present age. A person of great brain power and sensitive to the higher influences, she was at the early age of sixteen raised from a state of invalidism to a condition of health and developed as an inspirational speaker of uncommon power and excellence, a person of commanding presence with a voice of great flexibility and compass. She was, confessedly, one of the queens of the platform. Her field of labor was largely in the State of Massachusetts, though her services were sought to a large extent in the State of New York and its great city, and where her efforts were so highly appreciated as to cause to be extended to her repeated calls to settle there, Massachusetts, however, won more permanent her presence, where she was associated in reformatory work with Wendell Phillips, William Lloyd Garrison, Henry C. Wright, and the Rev. Aden Ballou. Every great movement which had for its object the improvement and spiritual elevation of the masses received her loyal and effective support. For some time she occupied the Unitarian pulpit in conjunction with Mr. Ballou at Hopedale, Mass., where her ministrations were as manna to those journeying through the world's wilderness. Some of her great efforts during her girlhood years are distinctly remembered and cherished by some living to-day, and who were in attendance at her funeral.

In 1861 she was united in marriage to Dr. Ezra A. Smith, Rev. Aden Ballou uniting them in that sacred relation. During those thirty-two years every public work which received the support of one had also the hearty support of the other. Until her health failed some three years ago she has ever responded to calls to present the established truths of Spiritualism, and to officiate on funeral occasions. Queenly and commanding as she ever was in public discourse, it was at the portals of the tomb that she was regal in her power. Her inspirations were such as to carry hope and consolation to the mourner's heart, and her invocations carried the soul into the highest realm of reverence and holy trust.

Mrs. Smith will be held by thousands in sacred remembrance who were thus blessed by her ministrations. In social life she was especially winning and entertaining, of rare conversational powers, always in the use of her common sense, and her companionship was something to prize. Tender of heart, having a nice sense of justice, of earnest convictions, and the courage to avow them, and intolerant of shams she contributed such excellencies as are seldom grouped in an individual. Nothing better can be said of such a woman than that she was a noble specimen of American womanhood.

Her funeral was held at her home, on Thursday, October 12th, at 2 p. m. The day was one of the perfect days of the year, and the attendance was unusually large, friends from all parts of Vermont and Massachusetts being present. The services were conducted by E. A. Stanley, of Leicester, Vt., assisted by A. W. Crossett, of Waterbury, and the Rev. Fish, of Rutland.

"Cover me with roses when I die," she once said, and this was literally carried out. She looked, when in her casket, as if sleeping beneath a counterpane of roses, and thus amid their fragrance they laid her to rest in Pine Hill Cemetery beneath the rustling leaves and whispering grasses of golden October.

Brooklyn, N. Y.

It being suggested to me that you wanted something in the way of a letter from here regarding the work being done, I venture to offer my services.

No less than eight notices of spiritual meetings appear in our Saturday journals, of which only three could be really called old, while the others are of more or less recent date.

First on the list comes the old Conference at 102 Court street, which has stood the shock of conflicting opinions for years under various leaders, and second the Brooklyn Spiritual Association—its child—which was organized in December, 1890, through the efforts of Samuel B. Bogert and his co-workers, having as its object Sunday meetings and other works of a humanitarian character. This society has stood for an open door as against the custom of taking a fee before entering, and to-day has a fine hall and means to provide good talent for its rostrum.

The meeting in the center and elite section of our city is kept up through the individual efforts of one man, the proprietor of Conservatory Hall, Mr. W. J. Rand, on a purely business basis. He provides the best speakers and mediums obtainable, but being alone the means taken to meet the heavy expenses incurred do not seem so acceptable for a spiritual movement which stands before the world already as a science and philosophy and ultimately will as a religion. Better things are yet hoped for at this meeting, but it must come through co-operation rather than a merely personal effort.

The third Sunday meeting of importance, among the old ones, is in the Eastern District, at the corner of Bedford and South Third street. This now meets in an old church, has roomy quarters and every indication of a successful season ahead, and is under the leadership of those unselfish and interested in the cause.

Among the new gatherings for lectures and phenomena we note, first, the Advance Conference, which came out from the old one as the more radical element—the one least desirous of being regulated and controlled by the effort at discipline on the part of the other and the trying to make of a conference a purely intellectual matter. This is held at 515 Fulton street, and has of late been listening to the disciples of Mohammedanism and answering their claims from different standpoints. It has been broached by the oldest mediums here that the religious element was needed, and the leading requirements of this old faith have been urged upon forward, namely, the privilege of taking another wife if the first one is childless or sick, and this to the number of four, providing they can be supported. The total abstinence from liquor, and cleanliness as evidenced in the customary ablutions before prayer to Allah. Converts have not been made, though willing minds give ear to what is no doubt meant to set on society and morals as we know them to-day, in the marriage of one man to one woman, and in the curse of the drinking habit.

Mohammed Alexander Webb, the leading American convert to this faith, will speak within a week or two before the old Conference.

The other meeting of importance lately started is called the First Spiritual Mission, and held its second session Sunday, October 15th at American Hall, also in the central section of the city. It was ushered in by such prominent speakers and mediums as Judge A. H. Dailley, Dr. John C. Wyman, Mr. Sargent, and Walter Howell, and has broad aims for the future. Mr. Sargent is its chairman and founder.

Besides this an afternoon meeting is held at Kingston Hall, Atlantic avenue, by the New England medium, Mr. Bartlett, assisted by others; also the test seance given by Mrs. Blake at her parlors on Bedford avenue, which are largely attended and give very satisfactory evidence of continued life beyond the grave.

W. J. CUSHING.

## Indianapolis, Ind.

The First Society of Spiritualists located in G. A. R. Hall, corner of Tennessee and Washington streets, will hold a grand social entertainment on Thursday evening, November 23. Mr. B. F. Schmidt, the president, is doing all in his power to make this a success. The idea originated in Mrs. A. M. Glading's fertile brain, and with the co-operation of the members of the society every body will be elegantly entertained spiritually, socially, and physically. The program will be a treat to all, as Mrs. Glading, the most wonderful of test mediums, will give a great variety of tests, including the phenomenal writing which is a marvel in itself. A society that understands business will not fail to place Mrs. Glading on the list of platform speakers. Her guides are carefully leading instead of cruelly driving as so many radical speakers do.

Mr. Schmidt, our president, deserves naught but praise for his untiring efforts in behalf of Spiritualism, he is a noble worker, and the people of Indianapolis are fortunate in having him in their midst. Give us your best wishes for our success during this year, you must surely have ours, dear LIGHT OF TRUTH.

L. NICOLAI.

## Rockford, Maine.

The First Spiritualist Society of this city have resumed their meetings, and a good deal of interest is manifested. For three Sundays the wonderful blind orator, Mr. A. E. Tisdale, has dispensed the bread of Spiritualism to earnest, appreciative audiences. Sunday, October 15th, his subject was "Spiritualism, the Religion of Nature." His reverential, logical presentation of this subject carried conviction to many, and even those not yet ready to accept the teachings, were not antagonized. Mr. Tisdale's discourses are calculated to produce broader charity, truer spirituality wherever they are delivered. May he long be the mouthpiece of the spirit world.

MATILDA CUSHING SMITH.



## Col. Ingersoll's Lecture on "The Gods."

Pike's Opera House, this city, was crowded to its utmost capacity on the 17th inst., to listen to one of the greatest orators living. His address in full is as follows:

"AN HONEST GOD IS THE NOBLEST WORK OF MAN."

Each nation has created a god, and the god has always resembled his creators. He hated and loved what they hated and loved, and he was invariably found on the side of those in power. All these gods demanded praise, flattery, and worship. Most of them were pleased with sacrifice, and the smell of innocent blood has ever been considered a divine perfume.

These gods have been manufactured after numberless models, and according to the most grotesque fashions. Some have a thousand arms, some a hundred heads, some are adorned with necklaces of living snakes, some are armed with clubs, some with sword and shield, some with bucklers, and some have wings as a cherub.

Most of these gods were revengeful, savage, lustful, and ignorant. As they generally depended upon their priests for information, their ignorance can hardly excite our astonishment.

These gods did not even know the shape of the world they had created, but supposed them perfectly flat. Some thought the day could be lengthened by stopping the sun; that the blowing of horns could throw down the walls of a city, and all knew as little of the real nature of the people they had created that they commanded the people to love them.

These deities have demanded the most abject and degrading obedience. Of course, they have always been partial to the people who created them, and have generally shown their partiality by assisting those people to rob and destroy others, and to ravish their wives and daughters.

Nothing is so pleasing to these gods as the butchery of unbelievers. Nothing so enrages them, even now, as to have some one deny their existence.

Few nations have been so poor as to have but one god. Gods were made so easily, and the raw material cost so little, that generally heaven was crammed with these phantoms. These gods not only attended to the skies, but were supposed to interfere in all the affairs of men. They presided over everybody and everything.

When the people failed to worship one of these gods, or failed to feed and clothe his priests (which was much the same thing) he generally visited them with pestilence and famine. Sometimes he allowed some other nation to drag them into slavery.

Each of these gods promised happiness here and hereafter to all his slaves, and threatened to eternally punish all who either disbelieved in his existence or suspected that some other god might be his superior; but to deny the existence of all gods was, and is, the crime of crimes. Redden your hands with human blood; blast by slander the fair fame of the innocent; strangle the smiling child upon its mother's knees, deceive, ruin, and desert the beautiful girl who loves and trusts you, and your case is not hopeless. For all this, and for all these, you may be forgiven. For all this, and for all these, that bankrupt court established by the Gospel will give you a discharge; but deny the existence of these divine ghosts—of these gods—and the sweet and tearful face of Mercy becomes livid with eternal hate. Heaven's golden gates are shut, and you, with an infinite curse ringing in your ears—with the brand of infamy upon your brow—commence your endless wanderings in the lurid gloom of hell—an immortal vagrant—an eternal outcast—a deathless convict.

Our ancestors not only had their god factories, but they made devils as well. These devils were generally disgraced and fallen gods. Some had headed unsuccessful revolts, some had been caught sneezing in the shadowy folds of some fleecy cloud, kissing the wife of the god of gods. These devils generally sympathized with man. There is in regard to them a most wonderful fact: In nearly all of the theologies, mythologies, and religions the devils have been much more humane and merciful than the gods. No devil ever gave one of his generals an order to kill children and to rip open the bodies of women. Such barbarities were always ordered by the good gods. The pestilences were sent by the most merciful gods. The frightful famine, during which the dying child, with pallid lips, sucked the withered bosom of a dead mother, was sent by the loving gods. No devil was ever charged with such fiendish brutality.

One of these gods, according to the account, drowned an entire world with the exception of eight persons. The old, the young, the beautiful, and the helpless were remorselessly devoured by the shoreless sea. This, the most fearful tragedy that the imagination of ignorant priests ever conceived, was the act not of a devil, but of a god, so called, whom men ignorantly worship unto this day. What a stain such an act would leave upon the character of a devil. One of the prophets of one of these gods having him in his power a captured king hewed him to pieces in the sight of all the people. Was ever any imp of any devil guilty of such savagery?

All these gods threatened to torment forever the souls of their enemies. Did any devil ever make so infamous a threat? The basest thing recorded of the devil is what he did concerning Job and his family, and that was done by the express permission of one of these gods, and to decide a little difference of opinion between their serene highnesses as to the character of my servant Job.

The first account we have of the devil is found in that purely scientific book called "Genesis." According to this the promise of the devil was fulfilled to the very letter. Adam and Eve did not die, and they did become as gods, knowing good and evil.

The account shows, however, that the gods dreaded education and knowledge then just as they do now. The Church still faithfully guards the dangerous tree of knowledge, and has exerted in all ages her utmost power to keep mankind from eating the fruit thereof. The priests have never ceased repeating the old falsehood and the old threat: "Ye shall not eat it, neither shall ye

touch it, lest ye die." From every pulpit comes the same cry, born of the same fear: "Lest they eat, and become as gods—knowing good and evil." For this reason religion hates science, faith detests reason, theology is the sworn enemy of philosophy, and the Church, with its flaming sword, still guards the hated tree, and, like its supposed founder, curses to the lowest depths the brave thinkers who eat and become as gods.

If the account given in Genesis is really true, ought we not, after all, to thank this serpent? He was the first schoolmaster, the first advocate of learning, the first enemy of ignorance, the first to whisper in human ears the sacred word "liberty," the creator of ambition; the author of modesty, of inquiry, of doubt, of investigation, of progress and of civilization.

Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith! Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge!

Some nations have borrowed their gods; of this number, we are compelled to say, one is our own. This borrowed god is still an object of some adoration, and this adopted devil still excites the apprehensions of our people. He is still supposed to be setting his traps and snares for the purpose of catching our unwary souls, and is still, with reasonable success, waging the old war against our god.

To me it seems easy to account for these ideas concerning gods and devils. They are a perfectly natural production. Man has created them all, and under the same circumstances would create them again. Man has not only created all these gods, but he has created them out of the materials by which he has been surrounded. Generally he has modeled them after himself, and has given them hands, heads, feet, eyes, ears, and organs of speech. Each nation made its gods and devils speak its language not only, but put in their mouths the same mistakes in history, geography, astronomy, and in all matters of fact generally made by the people. No god was ever in advance of the nation that created him. The negroes represented their deities with black skin and curly hair. The Mongolian gave to his a yellow complexion and dark, almond-shaped eyes. The Jews were not allowed to paint theirs, or we should have seen Jehovah with a full beard, an oval face, and an aquiline nose. Zeus was a perfect Greek, and Jove looked as though a member of the Roman Senate. The gods of Egypt had the patient face and placid look of the loving people who made them. The gods of Northern countries were represented warmly clad in robes of fur; those of the tropics were naked. The gods of India were often mounted upon elephants; those of some islanders were great swimmers, and the deities of the Arctic Zone were passionately fond of whale blubber. Nearly all people have carved or painted representations of their gods, and these representations were, by the lower classes, generally treated as the real gods, and to these images and idols they addressed prayers and offered sacrifice.

In some countries, even at this day, if the people after long praying do not obtain their desires, they turn their images off as impotent gods, or upbraid them in a reproachful manner, loading them with blows and curses. "How, now, dog of a spirit," they say, "we give you lodging in a magnificent temple, we gild you with gold, feed you with the choicest food, and offer incense to you; yet, after all this care, you are so ungrateful as to refuse us what we ask." Hereupon, they pull the god down and drag him through the filth of the street. If, in the meantime, it happens that they obtain their request, then, with a great deal of ceremony, they wash him clean, carry him back, and place him in his temple again, where they fall down and make excuses for what they have done. "Of a truth," they say, "we were a little too hasty, and you were a little too long in your grant. Why should you bring this beating on yourself? But what is done can not be undone. Let us not think of it any more. If you will forget what is past, we will gild you over brighter again than before."

Man has never been at a loss for gods. He has worshiped almost everything, including the vilest and most disgusting beasts. He has worshiped fire, earth, air, water, light, stars, and for hundreds of ages prostrated himself before enormous snakes. Savage tribes often make gods of articles they get from civilized people. The Todas worship a cow-bell. The Kotas worship two silver plates, which they regarded as husband and wife, and another tribe manufactured a god of a king of hearts.

Nothing can be plainer than that each nation gives to its god its peculiar characteristics, and that every individual gives to his god his personal peculiarities.

Man has no ideas, and can have none, except those suggested by his surroundings. He can not conceive of anything utterly unlike what he has seen or felt. He can exaggerate, diminish, combine, separate, deform, beautify, improve, multiply, and compare what he sees, what he hears, and all of which he takes cognizance through the medium of the senses; but he can not create. Having seen an exhibition of power, he can say, "Omnipotent." Having lived he can say, "Immortality." Knowing something of time, he can say, "Eternity." Conceiving something of intelligence, he can say, "God." Having seen exhibitions of malice, he can say, "Devil." A few gleams of happiness fallen athwart the gloom of his life, he can say, "Heaven." Pain, in its numberless forms, having been experienced, he can say, "Hell." Yet all these ideas have a foundation in fact, and only a foundation. The superstructure has been reared by exaggeration, diminishing, combining, separating, deforming, beautifying, improving, or multiplying realities, so that the edifice or fabric is but the incongruous grouping of what man has perceived through the medium of the senses. It is as though we should give to a lion the wings of an eagle, the hoofs of a bison, the tail of a horse, the pouch of a kangaroo, and the trunk of an elephant. We have in imagination created an impossible monster. And yet the various parts of this monster really exist. So it is with all the gods that man has made.

Beyond nature man can not go even in thought

—above nature he can not rise—below nature he can not fall.

In the olden time the existence of devils was universally admitted. The people had no doubt upon the matter, and from such belief it followed, as a matter of course, that a person, in order to vanquish the devils, had either to be a god or to be assisted by one. All founders of religions have established their claims to divine origin by controlling evil spirits and suspending the laws of nature. Casting out devils was a certificate of divinity. A prophet unable to cope with the powers of darkness was regarded with contempt. The utterance of the highest and noblest sentiments—the most blameless and holy life—commanded but little respect unless accompanied by power to work miracles and command spirits.

The belief in good and evil powers had its origin in the fact that man was surrounded by what he was pleased to call good and evil phenomena. Phenomena affecting man pleasantly were ascribed to good spirits, while those affecting him unpleasantly or injuriously were ascribed to evil spirits. It being admitted that all phenomena were produced by spirits, the spirits were divided according to the phenomena, and the phenomena were good or bad as they affected man. Good spirits were supposed to be the authors of good phenomena, and evil spirits of evil—so that the idea of a devil has been as universal as the idea of a god.

Even Christ, the supposed son of god, taught that persons were possessed of evil spirits, and frequently, according to the account, gave proof of his divine origin and mission by frightening devils out of his unfortunate countrymen. Casting out devils was his principal employment, and the devils thus banished generally took occasion to acknowledge him as the true Messiah; which was not only very kind of them, but very fortunate for him. The religious people have always regarded the testimony of these devils as perfectly conclusive, and the writers of the New Testament quote the words of these imps of darkness with great satisfaction.

The fact that Christ could withstand the temptations of the devil was considered as conclusive evidence that he was assisted by some god, or at least by some being superior to man.

Man, in his ignorance, supposed that all phenomena were produced by some intelligent powers, and with direct reference to him. To preserve friendly relations with these powers was, and still is, the object of all religions. Man knelt through fear and to implore assistance, or through gratitude for some favor which he supposed had been rendered. He endeavored by supplication to appease some being who, for some reason, had, as he believed, become enraged. The lightning and thunder terrified him. In the presence of the volcano he sank upon his knees. The great forests filled with wild and ferocious beasts, the monstrous serpents crawling in mysterious depths, the boundless sea, the flaming comets, the sinister eclipses, the awful calmness of the stars, and, more than all, the perpetual presence of death, convinced him that he was the sport and prey of unseen and malignant powers. The strange and frightful diseases to which he was subject, the freezing and burning of fever, the contortions of epilepsy, the sudden palsies, the darkness of night, and the wild, terrible, and fantastic dreams that filled his brain, satisfied him that he was haunted and pursued by countless spirits of evil. For some reason he supposed these spirits differed in power—that they were not all alike malevolent—that the higher controlled the lower, and that his very existence depended upon gaining the assistance of the more powerful. For this purpose he resorted to prayer, to flattery, to worship, and to sacrifice. These ideas appear to have been almost universal in savage man.

For ages all nations supposed that the sick and insane were possessed by evil spirits. For thousands of years the practice of medicine consisted in frightening these spirits away. Usually the priests would make the loudest and most discordant noises possible. They would blow horns, beat upon rude drums, clash cymbals, and in the meantime utter the most unearthly yells. If the noise remedy failed, they would implore the aid of some more powerful spirit.

To pacify the spirits was considered of infinite importance. The barbarian, knowing that men could be softened by gifts, gave to these spirits that which to him seemed of most value. With bursting heart he would offer the blood of his dearest child. It was impossible for him to conceive of a god utterly unlike himself, and he naturally supposed that these powers of the air would be affected a little at the sight of so great and so deep a sorrow. It was with the barbarian then as with the civilized now—one class lived upon and made merchandise of the fears of another. Certain persons took it upon themselves to appease the gods, and to instruct the people in their duties to these unseen powers. This was the origin of the priesthood. The priest pretended to stand between the wrath of the gods and the helplessness of man. He was man's attorney at the court of heaven. He carried to the invisible world a flag of truce, a protest and a request. He came back with a command, with authority and with power. Man fell upon his knees before his own servant, and the priest, taking advantage of the awe inspired by his supposed influence with the gods, made of his fellow-man a cringing hypocrite or slave.

The foolish doctrine that all phenomena can be traced to the interference of good and evil spirits has been, and still is, almost universal. That most people still believe in some spirit that can change the natural order of events is proved by the fact that nearly all resort to prayer. Thousands, at this very moment, are probably imploring some supposed power to interfere in their behalf. Some want health restored; some ask that the loved and absent be watched over and protected; some pray for riches; some for rain; some want disease stayed; some vainly ask for food; some ask for revivals; a few ask for more wisdom, and now and then one tells the Lord to do as he may think best. Thousands ask to be protected from the devil; some, like David, pray for revenge, and some implore even God not to lead them into temptation. All these prayers rest upon and are produced by the idea that some

power not only can, but probably will, change the order of the universe.

If we believe in a power superior to nature, it is perfectly natural to suppose that such power can and will interfere in the affairs of this world. If there is no interference, of what practical use can such power be? The Scriptures give us the most wonderful accounts of divine interference. Animals talk like men; springs gurgle from dry bones; the sun and moon stop in the heavens in order that General Joshua may have more time to murder; the shadow on a dial goes back ten degrees to convince a petty king of a barbarous people that he is not going to die of a boil; fire refuses to burn; water positively declines to seek its level, but stands up like a wall; grains of sand become lice; common walking-sticks, to gratify a mere freak, twist themselves into serpents, and then swallow each other by way of exercise; murmuring streams, laughing at the attraction of gravitation, ran up hill for years, following wandering tribes from a pure love of frolic; prophecy becomes altogether easier than history; the sons of God become enamored of the world's girls; women are changed into salt for the purpose of keeping a great event fresh in the minds of men; an excellent article of brimstone is imported from heaven free of duty; clothes refuse to wear out for forty years; birds keep restaurants and feed wandering prophets free of expense; bears tear children in pieces for laughing at old men without wigs; muscular development depends upon the length of one's hair; dead people come to life, simply to get a joke on their enemies and heirs; witches and wizards converse freely with the souls of the departed, and God himself becomes a stone-cutter and engraver, after having been a tailor and dressmaker.

The veil between heaven and earth was always rent or rifted—the shadows of this world, the radiance of heaven, and the glare of hell mixed and mingled until man became uncertain as to which country he really inhabited. Man dwelt in an unreal world. He mistook his ideas, his dreams, for real things. His fears became terrible and malicious monsters. He lived in the midst of furies and fairies, nymphs and naiads, goblins and spooks, deities and devils. The obscure and gloomy depths were filled with claw and wing, with beak and hoof, with leering looks and sneering mouths, with the malice of deformity, with the cunning of hatred, and with all the slimy forms that fear can draw and paint upon the shadowy canvas of the dark.

It is enough to make one almost insane with pity to think what man in the long night has suffered; of the tortures he has endured, surrounded, as he supposed, by malignant powers, and clutched by the fierce phantoms of the air. No wonder that he fell upon his trembling knees, that he built altars and reddened them with his own blood. No wonder that he implored ignorant priests and impudent magicians for aid. No wonder that he crawled groveling in the dust to the temple's door, and there, in the insanity of despair, besought the deaf gods to hear his bitter cry of agony and fear.

The Church can not abandon the idea of special providence. To give up that doctrine is to give up all. The Church must insist that prayer is answered—that some power superior to nature hears and grants the request of the sincere and humble Christian, and that this same power in some mysterious way provides for all.

A devout clergyman sought every opportunity to impress upon the mind of his son the fact that God takes care of all his creatures; that the falling sparrow attracts his attention, and that his loving kindness is over all his works. Happening, one day, to see a crane wading in quest of food, the good man pointed out to his son the perfect adaptation of the crane to get his living in that manner. "See," said he, "how his legs are formed for wading! What a long, slender bill he has! Observe how nicely he folds his feet when putting them in or drawing them out of the water! He does not cause the slightest ripple. He is thus enabled to approach the fish without giving them any notice of his arrival." "My son," said he, "it is impossible to look at that bird without recognizing the design, as well as the goodness of God, in thus providing the means of subsistence." "Yes," replied the boy. "I think I see the goodness of God—at least, so far as the crane is concerned; but after all, father, don't you think the arrangement a little 'tough on the fish'?"

The advanced religionist, although disbelieving in any great amount of interference by the gods in this age of the world, still thinks that in the beginning some god made the laws governing the universe. He believes that in consequence of these laws a man can lift a greater weight with, than without a lever; that this god so made matter, and so established the order of things, that two bodies can not occupy the same space at the same time; so that a body once put in motion will keep moving until it is stopped; so that it is a greater distance around than across a circle; so that a perfect square has four equal sides, instead of five or seven. He insists that it took a direct interposition of providence to make the whole greater than a part, and that, had it not been for this power superior to nature, twice one might have been more than twice two, and sticks and strings might have had only one end apiece. Like the old Scotch divine, he thanks God that Sunday comes at the end instead of in the middle of the week, and that death comes at the close instead of at the commencement of life, thereby giving us time to prepare for that holy day and that most solemn event. These religious people see nothing but design everywhere, and personal, intelligent interference in everything. They insist that the universe has been created, and that the adaptation of means to ends is perfectly apparent. They point us to the sunshine, to the flowers, to the April rain, and to all there is of beauty and of use in the world. Did it ever occur to them that a cancer is as beautiful in its development as is the reddest rose? That what they are pleased to call the adaptation of means to ends is as apparent in the cancer as in the April rain. How beautiful the process of digestion! By what ingenious methods the blood is poisoned so that the cancer shall have food! By what wonderful contrivance the entire system of

man is made to pay tribute to this divine and charming cancer! See by what admirable instrumentalities it feeds itself from the surrounding quivering, dainty flesh! See how it gradually but surely expands and grows! By what marvelous mechanism it is supplied with long and slender roots that reach out to the most secret nerves of pain for sustenance and life! What beautiful colors it presents! Seen through the microscope it is a miracle of order and beauty. All the ingenuity of man can not stop its growth. Think of the amount of thought it must have required to invent a way by which the life of one man might be given to produce a cancer! Is it possible to look upon it and doubt that there is a design in the universe, and that the inventor of this wonderful cancer must be infinitely powerful, ingenious, and good?

If a god created the universe, then there must have been a time when he commenced to create. Back of that time there must have been an eternity, during which there had existed nothing—absolutely nothing—except this supposed god. According to this theory, this god spent an eternity in an infinite vacuum, and in perfect idleness.

Admitting that a god did create the universe, the question then arises, of what did he create it? It certainly was not made of nothing. Nothing, considered in the light of a raw material, is a most decided failure.

The idea of a creative deity is gradually being abandoned, and nearly all truly scientific minds admit that matter must have existed from eternity. It is indestructible, and the indestructible can not be created. It is the crowning glory of our century to have demonstrated the indestructibility and the eternal persistence of force. Neither matter nor force can be increased or diminished. Force can not exist apart from matter. Matter exists only in connection with force, and, consequently, a force apart from matter, and superior to nature, is a demonstrated impossibility.

Force, then, must have also existed from eternity, and could not have been created. Matter, in its countless forms, from dead earth to the eyes of those we love, and force, in all its manifestations, from simple motion to the grandest thought, deny creation and defy control.

Thought is a form of force. We walk with the same force with which we think. Man is an organism that changes several forms of force into thought-force. Man is a machine into which we put what we call "food," and produce what we call "thought." Think of that wonderful chemistry by which bread was changed into the divine tragedy of Hamlet!

A god must not be material, but he must be an organism, capable of changing other forms of force into thought-force. This is what we call "eating." Therefore if the god thinks, he must eat; that is to say, he must, of necessity, have some means of supplying the force with which to think.

A deity outside of nature exists in nothing, and is nothing. Nature embraces with infinite arms all matter and all force. That which is beyond her grasp is destitute of both, and can hardly be worth the worship and adoration even of a man.

There is but one way to demonstrate the existence of a power independent of and superior to nature, and that is by breaking, if only for one moment, the continuity of cause and effect. Pluck from the endless chain of existence one little link—stop for one instant the grand procession—and you have shown beyond all contradiction that nature has a master. Charge the fact, just for one second, that matter attracts matter, and a god appears.

The rudest savage has always known this fact, and for that reason has always demanded the evidence of a miracle. The founder of a religion must be able to turn water into wine, cure with a word the blind and lame, and raise with a simple touch the dead to life. In times of ignorance this was easy to do. The credulity of the savage was almost boundless. To him the marvelous was the beautiful; the mysterious was the sublime. Consequently, every religion has for its foundation a miracle, that is to say, a violation of nature—that is to say, a falsehood.

No one, in the world's history, ever attempted to substantiate a truth by a miracle. Truth scorns the assistance of miracles. Nothing but falsehood ever attested itself by signs and wonders. No miracle ever was performed, and no sane man ever thought he had performed one.

The Church wishes us to believe. Let the Church, or one of its intellectual saints, perform a miracle, and we will believe. We are told that nature has its superior. Let this superior, for one single instant, control nature, and we will admit the truth of your assertions.

We have heard talk enough. We have listened to all the drowsy, idealess, rapid sermons that we wish to hear. We have read your Bible and the works of your best minds. We have heard your prayers, your solemn groans and your reverential amens. All these amount to less than nothing. We want one fact. We beg at the doors of the churches for just one little fact. We pass our hat along your pews and under your pulpits, and implore you for just one fact. We know all about your moldy wonders and your stale miracles. We want a this-year's fact. We ask only one. Give us one fact for charity. Your miracles are too ancient. The witnesses have been dead for nearly 2000 years. Their reputation for "truth and veracity" in the neighborhood where they resided is wholly unknown to us. Give us a new miracle, and substantiate it by witnesses who still have the cheerful habit of living in this world. Do not send us to Jericho to hear the wailing horns, nor put us in the fire with Shadrach, Meshach, and Abednego. Do not compel us to navigate the sea with Captain Jonah, nor die with Mr. Ezekiel. There is no sort of use in sending us fox hunting with Sampson. It is worse than useless to show us fishes with money in their mouths, and call our attention to the vast multitudes stuffing themselves with five crackers and two sardines. We demand a new miracle, and we demand it now. Let the Church furnish at least one, or forever hold their peace.

Nature is an endless series of efficient causes. She can not create, but she eternally transforms. There was no beginning, and there can be no end.

[To be concluded.]



## SPIRIT MESSAGES.

We have a number of mediums employed for this department who sit at stated seasons for spirit messages specially invited for our readers. A list of names and addresses is given on the inside of the paper. In justice to the spirits, the mediums, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to Spiritualism; must contain one inquiry only; be impersonal, and have the name of the questioner attached. Information under these circumstances cheerfully given.

All communications concerning this department must be addressed to LIGHT OF TRUTH, or C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

## REPORT OF SEANCE.

## QUESTIONS AND ANSWERS.

QUES.—[C. E. T. and C. M.] How do spirits communicate with each other; and are they attracted by our thoughts?

ANS.—Spirits communicate through their vocal organs as you do, until they rise from their earth-bound condition by purity of thought and action, when they begin to understand each other intuitively or mentally, just as you understand spirits by inspiration or impression. Many spirits, however, like mediums, begin to read each others' minds before freedom from earth-bound conditions. It is an effect of mediumship in earth life, though unconscious of the fact as a mortal. Mediumship means partial freedom from earth bound conditions, or a partial unfolding of the spiritual qualifications in earth life. Those who have no spirituality whatever are like children born into this life deaf and dumb or blind. Besides being earth-bound they are in darkness. Purity or love unfolds the spiritual faculties. Temperance in all things makes the mortal either clairvoyant, clairaudient, or psychometric. That gives to the spirit sight, hearing, or sensitiveness, either of which will lead him right. But the more the better. Mortals often have all these developed, only not in use, because not conscious of the gift. But as spirits they manifest immediately upon transition. Through love-actions, or sympathy and kindness, you develop intuition or mental clairvoyance. This is equal to having any of the other faculties, for it is a soul-faculty, and acts on those of the spirit body for a conscious effect, and makes them more or less active for use. So the intuitive man or woman is often as far advanced as many who have several of the spiritual faculties developed. But love, without purity of the physical, makes a heavy aura, and keeps the spirit earth bound until freed by abnegation and temperance—suffering for the want of the sensual indulgences, but resisting their temptations. In like manner, physical purity without love keeps the spirit earth-bound. Such must work their way upward by missionary labors, as controlling mediums, guiding mortals, materializing at seances, do slate-writing for incompetent spirits, act as messengers for higher spirits, and so forth. Love expands the soul and brings it into conformity with the spirit. Both must be in harmony with each other; that is, of equal force or volume. Love also attracts to love. God or heaven is composed of love—a principle known as life or causation, and manifested to us as intelligence and sensation, or consciousness and happiness—each becoming active in comparison to obeying our higher impulses, the promptings of law. As love attracts upward, it also attracts spirits to mortals. If you think of a spirit with love, and you feel a response as if you would melt into tears, or feel your heart swelling, that spirit is with you, and will remain as long as you can keep up the love-impulse or feeling. Whatever impression comes to you during that love-feeling may be relied on as the truth, for love never lies or makes a mistake. It comes from the law that governs all.

QUES.—[E. F. C.] How can we predicate love and wisdom of creative energy in view of the sufferings of the people of this world?

ANS.—How can we predicate the sweet taste of the asparagus in view of the filth that surrounds it, or which gives it birth? The soul of mankind does not suffer, *per se*. It is the bodily or material surroundings that suffer, including the spirit body or aura. The body of man can be compared to the soil around the vegetable referred to, which, if it had the consciousness that man has, would make similar complaints. As corruption is necessary to bring forth the sweetest, the prettiest, and the most highly flavored of plant life, so trials are needed to bring forth the most perfected of animal life, which is man; and the keener the sufferings a race undergoes, or an individual is subjected to, the more attuned the soul that is born of it; i. e., the brighter, the stronger, the mightier, the wiser, the happier it becomes. Physical pain is to the spirit of man what fire is to the pestilential region. It is a purifier, a cleanser, a wringer, a washer, or anything you may apply in the way of polishing it up. Of course, circumstances seem to be the main cause. But these are often brought about by spirit hosts for good purposes. Some are the effects of inheritance. But none need suffer for their fathers who obey the intuitive law within, or the higher conscience with which all are alike gifted. The human soul is quick to find excuses for indulging in its physical passions. Hereditary evils were in the world since the first rational being trod the forests' jungles; but they were of the strictly animalistic order. Conscience is allied to omniscience (law, spirit, causation, or God), and the latter prompts all life to right guidance according to its development. The animal understands it by what you have termed instinct. The lowest type of man understands, or feels it, as conscience or intuition, each one to his needs or requirements, his duties and his salvation. The stronger the hereditary tendency, the stronger the opposing influence. But the free will of man goes over spiritual law, though short lived, and to his regret in the end. Every one knows intuitively why he suffers, but hardly one out of a hundred ever acknowledges the truth of it to another. It is as much as he can bear to have self-consciousness of his punishment. It is an intuitive sense of shame in the face of omniscient law that inspires this. It is the love and wisdom and creative energy (a combination of consciousness, force, and sensation) that is struggling for individualization through the process of evolution. The earth is

a like sufferer, or would appear so at a distance. Like man it will some day give birth to a higher evolution. It is only natural. All we can say is to grin and bear it.

QUES.—[J. F. Scranton, Pa.] Is the ego, at the change called death, incarnated into the new or spiritual body, and does it correspond to the physical? Furthermore, on rising, does it remember its past conditions?

ANS.—It can not be said that the ego or soul is incarnated into a new body spiritual; for it is already formed at conception, and grows with the physical; thus is as old as the owner. But it may look like new, or bright, fresh, youthful, strong, sparkling, ethereal, and buoyant, or angelic, according to circumstances. Those near the earth sphere are more like mortals than spirits, and in many respects are the counterparts of those earthly looking spirits that appear at materializing seances. As they develop in spirituality—intelligence, wisdom, love, and will power—they become bright looking and etherealized, and as invisible to earth-bound spirits as spirits in general are to mortals. They never lose their "human form divine," but it is so beautified beyond anything you can imagine, that it would, should you suddenly behold one, appear to you like an entirely different life entity. But being of slow development to such a state nothing is lost or forgotten. Even one's past earth life is not obliterated, though the greatest or most radical and sudden change is from the mortal to the spirit, whether angelic or earth-bound. You no more forget yesterday or the last year of your earth life on awakening in spirit than you do as a mortal. In fact your mind is clearer and more penetrative, and you recall things long forgotten as a mortal. At least such is my experience, and it is no different from others. We are all subject to the same law of growth and development, seeing far beyond our mortal life into the past as we progress toward the future, or that which lies before us in endless eternity.

QUES.—[C. H. M., Elkhart, Ind.] Do you mean to say that magnetism is known to spirits as a fluid substance, the same as water is perceived by mortals?

ANS.—To say positively that it is a fluid substance would, perhaps, lead to erroneous reasoning. Nor can we call it a material substance. If anything it is the same of which your spirit body or aura is composed. It is not pure spirit or soul substance—that which is intelligent or conscious. To such degree of activity nothing but thought can attain. But it is an entity that stands as the medium between God and man, so to say—between pure spirit or soul substance and matter. It partakes of both entities in being connected with both, and as readily permits itself to be transmitted on the wings of thought and transformed into an influence that is health-giving or baneful—beautifying or discouraging—or attracted by matter and be converted into genial, invigorating sunlight or destructive electricity by the way of earthquakes or tornadoes. To denominate it a fluid gives it a foothold for human comprehension. If you were a spirit you would call it atmosphere, for it is to the spirit what matter, in all its forms, is to you. But being of a more ethereal nature you would find it more difficult at first to comprehend it in any other way—your long connection with matter and material way of thinking causing this. But as your mind or spirit becomes accustomed to its new element you would take another view of it, and most likely conclude it to be a fluid, and as you would give it in reply to mortal questioning on the subject—this being the simplest and most readily grasped definition. Finally you would see intelligence in it, and imagine the whole atmosphere were intelligent or gazing at you intelligently. This comes as you unfold in the spiritual or in wisdom and love, but would find it more difficult to explain in mortal language. So you would stop, and say, come up higher; it is too grand to attempt an explanation. You must experience it. All is love.

QUES.—[J. F. H.] Do spirits eventually lose their earthly individual identity after a certain period of time?

ANS.—Spirits never lose their earthly identity entirely; for even in the flesh there is an intelligence, a characteristic, a personality exclusively their own, sometimes a humor or a penetrativeness, which is not earthly, but an impress of the interior spirit, and can not be lost. While you may not recognize an old friend by a mole on his face, a hip in his walk, a gleam in his eye, a defect in his body, you will always know him by an intelligent expression, a grace, a characteristic, or some other spiritual qualification which attracted you to him originally and made you familiar with him, however long the time between greetings. Even one who is noted for his lack of originality will be again known by this fact. But those you have only known by their exterior will become strangers to you, because you were not acquainted with the real being. In that respect all lose their earthly identity, unless they are unprogressive spirits, when they retain all of the earthiness until they do begin to advance spiritually. You may apply the same principle to yourself.

QUES.—[C.] Is it not true that undeveloped mediums often imagine themselves to be beset with bad influences when it is only a stage of mediumship? What is the cause of this excitable and morbid condition of mind, which often afflicts young mediums, and what cure is there for it?

ANS.—Yes to the first question. The answer to part of the second question is involved in the first. The only cure is self-knowledge and self-culture. There are many things in spirit-communion that appear wrong, when they are but misinterpretations of the science of mediumship or the philosophy of spirit-communion. In the former proper conditions are to be made a study by the individual—conditions applicable to him or her alone. In the latter morality or spirituality are to be considered. Physical purity will make conditions right; a charitable and benevolent spirit will attract truthful influences. But it must be a living charity; not simply a demand from the world to be so, and then neglect to practice it at home. Consistency is the first requisite of a teacher or a missionary in the spiritualistic field.

QUES.—[C. H. M.] We are sometimes told that there are facts or relations in the spirit realm that must not be revealed. Whence comes the prohibition? Are there conditions there that would be injurious to mortals to be acquainted with?

ANS.—Questions are generally answered by the spirit world to suit the questioner. The spirits, through Paul, said it was unlawful to tell certain things. That was a figurative word for impossibility. The medium could not find language to express what he felt or knew, and, even if he could have done so, it would not have been understood by the people he had to deal with. We have many to-day who are in a similar spiritual darkness, and spirits are sometimes compelled to resort to the same tactics. Sometimes the spirit attracted by the questioner is as ignorant as the questioner, and replies accordingly. At other times the medium is too ignorant to grasp the meanings of the questioner's spirit attractions, and gets things mixed, or seeks relief in words that have no logical outcome; and often in despair runs off into another subject entirely foreign to the one aimed at. There is nothing that you can find out that is injurious to you. None can find out anything beyond their comprehension, nor understand it, though brought to them through books or papers. There may be a limit in the medium's brain capacity, but not in the truth to be revealed. Spirits can not utilize a brain beyond what it is capable of understanding itself. Lack of knowledge does not mean a lack of understanding, however. We mean by the above a brain that is incapable of further development. Whether developed to its utmost or not, if it only has the innate possibilities it can be used for wonderful revelations, as it was done in Andrew Jackson Davis' case. Ask whatever questions you choose. If you get the right medium you will get satisfactory replies.

## SPIRIT MESSAGES.

Samuel D. Colens.

Of Gainsville, Ill., says: "My dear ones, who still linger on the earth plane, I greet you and would have you understand my condition. I am still alive although my body lies in the grave. Yet in spirit I live and often assemble in the home with you. Some times I feel that I am able to impress you with my presence. Dear Mary, do not grieve, but look up in to the blue sky and know that the soul lives for ever. Feel that I am near you in spirit. Your ever-loving companion."

Sarah Chineworth.

I desire to send a message through your valuable paper. I have been on the spirit side of life for some time, and have often tried to manifest to those I love, but until recently they would not understand, but now they are interested and I feel that they are ready to receive my message. Dear mother and all of the loved of earth, I am often with you and try to help and cheer you. There is no separation; the spirit is joined by love and that is indestructible. Remember me as happy, and know that I and father and brother are together and join in sending our united love. Your loving child. From Louisville, Ky.

Levi G. Goldenberger.

Good afternoon, friends. This is a surprise to me indeed, to be able to come in this way, but as I am desirous to communicate with my family, I take this opportunity. I have been in spirit life about five years or a little more possibly, having passed out at Hot Springs, Ark. There has been quite a change in the affairs at home since I passed away, as I see. Sarah, my dear wife, the boys will do what is right, and you and Lettie will be satisfied. Emil is better now and all is brighter, do not grieve. I am your husband.

Betsey Ann Bronnenberg.

Of Chesterfield, Ind., says: "My dear husband Carl, I am here, and desire to send love to you. Jake is with me, as also Elizabeth and Gertie. Maggie and all are here to-day to send a message of love and cheer to all. Gertie says, tell mother not to grieve; that she is happy. Jessie sends love to her mother and all of the loved ones. From your ever-loving wife."

Mabel Young.

Hello! I suppose anybody can come that wants to! Oh, I am so happy, and the doves are just as plenty as they were up in the old church, and every body who reads this will know what it means. I forgive my murderer for I am so happy. This is the first time I have had the opportunity to come to send a message of love to the dear ones at home. Oh, how I wish that I could tell you people of all of the beauties there is in this beautiful home but I can't, so I will give my name as Mabel Young, of Boston, Mass.

Wm. Bradstreet.

Good afternoon. I find this rather a queer place to come to, but still I feel very grateful for the privilege. I only wish I had the power, the knowledge, the wisdom to express the beauties and the glories of this grand life beyond the darkness; the depths, the miseries of earth life conditions. Oh, how I have longed for the privilege to send a message to those whom I loved and associated with in earth life. I was a Baptist when here and thought that every one who did not believe as I did would go to hell. But I have found there is no hell, but a haven of rest. Thank you for this privilege. God speed this grand and noble work. Give my name as William Bradstreet, of Gardner, Maine.

Caroline Berkeley.

Good afternoon. I am glad to be able to come here in this way and hope by doing so that my loved ones may be able to hear from me. I have been trying to impress them to go to a seance so that I could talk to them but they do not seem to understand. James, I want you to know that I am satisfied with the change you have made. Mamie, my dear child, your mother is often with you and loves you still. Do not feel sad, for all will be right in time. Your ever-loving wife and mother. I am from Delaware County, near Muncie, Ind.

Geo. Harvey.

And here is some one you welcome. A gentleman stands here. He says, "Oh friend and brother, I have had sweet communications with loved ones, when day after day while at work in the old McGee Foundry. But I want to say to my wife, Melissa, and my dear little boys, Eddie and Charlie, that I am with Flora and Walter and Arthur and I have met Emily and grasped his hand. Tell Sarah not to worry, for Emily sends his love to her and Thaddeus too. You can give my name as George Harvey, from Taunton, Mass."

Jessie McMullin.

I desire to send love to my dear ones of earth. Although I have been on the spirit side of life some time, yet I still live and have great interest in all that is near and dear to me through the ties of nature. I passed out near Chesterfield, Indiana.

Emily Hildrith.

Good Afternoon. Oh, what a beautiful, beautiful—but I must not repeat that, but just say I come from my beautiful spirit home like the white-winged bird in the early Spring to send a message of love to those whom I held so near and dear when in earth life. I want Charles and Henry to know that I can return; that I live and am with them every day, striving to guide, to lead them out of the shadow into the light. Oh, we pass to death, but also to life again, into that beautiful life where there is no sorrow. I am happy. Emily Hildrith, from Gardner, Maine.

Henry Spencer.

How strange it is, dear friends, that I should come here to-day to voice a message to the loved ones far away, but I passed out of life so quickly, I feel that I must send some word to the loved ones who miss me so much. I have not been on the spirit side of life very long, but I have learned many things in this short time that I have been there. I have learned that there is no separation in spirit, and to day on the spirit side of life, I hold you, Mary mine, as near and dear to me as when I was by your side in the material body. Oh, how little I knew when I left my home that beautiful morning that I never should return again in the material body, but as soon as my spirit realized that it was free and could return again, what joy it gave me and from that time until now, almost four years ago, I have been with you ever. I am glad that it is as well with you as it is. I feel satisfied with the way you have done about the children and I know that by and by in the fullness of time, we will meet on the brighter side of life, and again be together as in days of yore. From your husband LaCrosse, Wis.

Charles Aszman.

Good afternoon. I am glad to have the opportunity to send a message of love and comfort to my dear mother, for I know how she has mourned and grieved. I wish I could show myself to her more plainly than I ever have. I have tried to do all I could. I have come as plain and distinct as possible. I come to Willis'. Do not be discouraged mother, dear mother and father. From your son.

Henry Ware.

Good afternoon. This message I desire to send to those who are near and dear to me through the tie of nature. I know that they will be surprised, for they can not realize that it is possible for me, particularly me, to come and communicate with them in this way, because of my strong will when upon the earth plane. They would think that I would still hold to the old ideas, but we know very little while we journey upon the earth plane, and I had all the lessons to learn spiritual on the spirit side of life. But it is all right now. There are many things which I would love to explain to you, if I could, but go on, sing your psalms and pray your prayers, and by and by when you enter this realm wherein I dwell you will understand as I do to-day; what it means to be pure, what it means to be holy, what it means when we say that we are satisfied in spirit. Good-bye. From Fort Wayne, Ind.

Charles Wiggins.

Well, I am glad to come and send love to all the dear ones and tell them I am just the same—as happy as I can be. I wish they could understand the beauties of this truth as I do. I tried to impress it on their minds when here, but could not. I have met father, mother, and our beautiful children, Sarah, George, and Henry. I am from East Waterville, Maine.

Gusta Oliver.

How do you do. I am glad to have the opportunity to come and send a message to those whom I loved and held near and dear to my heart, for I had many dear loved ones and I loved all the beautiful things of earth; but I did not know nor understand the beauties and glories of a higher life. However, I have found our spirit home far more beautiful than any thing I ever found on earth. There is contentment, quietude, love, and sympathy. There is no separation. We meet the loved we have known here and join hands in sweet communion. I have met Reuben and Rebecca. Thomas, my dear husband, is with me. Give my name as Gusta Oliver, of Chelsea, Massachusetts.

## VERIFICATIONS.

To the Editor of the LIGHT OF TRUTH.

The communication from spirit Reuben Oliver is recognized, and the cause of his death, his occupation, religious faith, etc., as stated in your message columns are correct. His death occurred at Chelsea, Mass. JAMES F. HILLING. Somerville, Mass., Oct. 27, 1893.

To the Editor of the LIGHT OF TRUTH.

In the LIGHT OF TRUTH of 7th inst., I find a communication from Plæbe Howard to her brother, Frank Player, of Pittsburg, Kansas. I was well acquainted with her as well as her brother and several other members of the family, and know that she was a member of the Presbyterian Church in Girard before she moved to Pittsburg. I did not know as any one else would write in verification of the message, and thought some one ought to. ARTHUR SHARP. Girard, Kansas.

## THE STATUS OF SPIRITUAL WORK.

As Jesus said: "My Father works hitherto and I work." He worked in harmony with God, having no will of his own; for he saw that he and no one could have, as he well knew and said that God, the Father, was omniscient in will, wisdom, and all that in nature is. And still that Father Mother Spirit is untiringly working to fulfill his promises and prophecies and establish his will and reign on earth as in heaven; and we are working in full harmony therewith, without regard to our own will or wishes whatever.

Through many mediums he has long since often promised his children on earth a "new world of righteousness, harmony, justice, and equality." And can any Christian or Spiritualist doubt his intentions and ability to do as he has promised through Jesus, Davis, and numerous other ancient and modern mediums; and as all unfolding nature with legion-tongued voices is everywhere demonstrating and confirming? But so prone and self-willed are mortals that not one out of a million will believe in his work, when they cannot avoid seeing it on all sides; whilst we, like a single grain of mustard seed, believe, fall in, and with entire trust and confidence in the Father's will and ways, yield up to him all our selfish willfulness to work in sweet harmony with him—continually doing his work and will instead of our own. Others will not believe in this progressive work and unfolding of the Father's because he does not work in the way they would prescribe for him to do—because he does not pander to their selfish opinions, plans, purposes, and desires. Whilst we have no plan, wish or purpose but to do the Father's will—to work, as Jesus said, in harmony with the Father.

Hence, in the evolution of God's work on the earth, just as promised and foretold, through Spiritualism, he has begun peopling this earth with spiritual souls—real and true Spiritualists; and now to him another (merely the first) son is spiritually born, and the Father again has an obedient child, friend, representative, agent, or medium to do his will upon the earth as angels do it in heaven. Therefore, God's work has so far advanced that the heavens have secured a footing on earth, and so now shall "the knowledge of the Lord (Spiritualism) spread until it shall cover the earth as the waters cover the sea;" and every human soul will know God as his Father, and seek only to do his will, instead of his own, as does the Son of man, or spiritually first born. And now that God has sent his angels to select this place, brought us here to be used, as a man would use a pick or shovel, to work as he wills and directs, is no credit or discredit to us, for it was selected long before we were born on this planet. But inasmuch as the Father is making his work and promises so manifest it should induce every true Christian or Spiritualist to become true believers—obedient children to God, as Jesus was. But as we have said, perhaps not one in a million will do so. And this, too, is prophesy fulfilled; which was repeated at the *Banner of Light* Free Circle October 22, 1864, through that most excellent trance medium, Mrs. J. H. Conant, in which the presiding spirit said:

"When this same Jesus walked the earth eighteen hundred years ago, his opponents cried: 'Blasphemy! crucify him! crucify him!' And now that he lives again in the nineteenth century—now that the same Spirit of Truth is manifesting through the human form—the cry from the opposing world is 'Blasphemy!' And did he not predict this himself? Did he not distinctly declare that when he should again walk the earth he would come to his own, and his own would receive him not?"

This, like all prophesy through Jesus, is now being literally realized; for, although both Christians and Spiritualists claim to belong to Jesus, yet not one in a million will receive and accept the Christ in us, or the Spirit of Truth given through us. The fact is of itself sufficient to induce the truly spiritual to believe, at least for the truth's sake. Yet if they still believe not Jesus and the spirit angels, how can they believe us? But if they really believed Jesus and the angels, they could discern the signs of the times and would believe us.

But behold the human world steeped in ignorance and self-love; honoring and blaming one another; worshipping their creeds and isms; adhering to their own opinions and beliefs, in spite of all the bounteous angel teachings; idolizing their government, customs, and usages unsurpassed by the Jewish hypocrites of ancient time. Through this gauntlet of ignorance and self-righteousness must the Son of man run and be excoriated, boycotted, and locked upon with derision, contempt, and hatred, whose luckless mission it is to receive, present, and enforce the Spirit of Truth upon this God-defying, hypocritical generation of wolves in sheep's clothing; whether that man be Thomas Cook or any other man, or even a dozen or a hundred others. In the march of God's work on earth we have reached that great battle-field where man's willful ignorance and idolatrous self-love is arrayed against the wisdom of God and his angel—the power of darkness against the light of truth. The battle is on and must be fought to a finish, without giving or asking for quarters. It is a battle to the death. Perfect justice and perfect equality, the inalienable right of all, must now be triumphantly victorious, or be vanquished never more to be heard of.

Reader, are you for God, truth, and equality, or for man, custom, and his inequalities? There is no neutral ground. They who are for us are not against us; and they who are against us cannot be for us. Choose ye then whom ye will serve—God or mammon.—*The Spirit of Truth*, Hot Springs, Ark.

Two drunken men got into a boat to cross a river. They rowed all night and could not reach shore. Then they thought they had drifted out to sea, and one of them fell to praying. At last one of them began to get sober and said, "Wait a minute." Then he went to the bow of the boat and climbed out, and said to his companion, "You needn't pray any more, Bill; we forgot when we got in last night to loose this boat."



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"He's true to God who's true to man; wherever wrong is done,  
To the humblest and the weakest, 'neath the all-berthing sun,  
That wrong is also done to us; and they are slaves most base  
Whose love of right is for themselves, and not for all their race."  
—JAMES RUSSELL LOWELL.

### TO SUBSCRIBERS.

This number and the next contain a lecture by Hon. Robert Ingersoll and other articles. Please remail both to some person who may be led to subscribe for LIGHT OF TRUTH.

### Let Us Keep Our Feet Over the Text.

For years our speakers and mediums have profoundly stirred the intellectual, scientific, and religious world. To their influence can be attributed the general breaking up of old beliefs, old forms of worship, and the general dissension now at high-water mark. Listen to the talk of President Dodge of the Evangelical Alliance of the United States, at their Congress, October 8, 1893:

Those who view us from the outside, still see time and strength given to denominational differences and to the man-made machinery of the Church. They see us sometimes intolerant to those who differ from us in what are not really essential points. They see we put the emphasis upon what certain men in a different age have said and taught about God's word, rather than God's word itself. They see us living in the past, rather than in the splendid opportunities of the present, or the glorious possibilities of the future. Above all, they do not believe we live up to the simple, direct teachings of our Lord. And we must ourselves confess that with all the great advances of the Church of Christ in missionary and educational work, and with all the hopeful signs of new vigor, there are vital points on which we have much to learn.

In all parts of the Christian world population is massing in great cities and manufacturing centers, but in these places with rare exceptions the Protestant Church is not in touch with the wage-earning classes, and is becoming more and more estranged from them. In some way our methods are wrong. The well-to-do build churches in the better parts of the town and provide cheap missions for the so-called poor. These missions do good rescue work, but do not reach the workmen. There is a want of brotherhood and common interest strangely at variance with the spirit of the gospel. This is not in accord with Christ's example or his teachings. The common people heard him gladly, and it was the charm of his life that he was in close sympathy with the lonely and needy.

When you hear the representatives from the Protestant Church of the world tossing such truisms around, is it not time for the spiritual lecturers and spiritual press (ourselves included) to give less attention to the Protestant Church, and turn our eyes inward upon ourselves. Here we are organized, standing shoulder to shoulder, ready to inaugurate a campaign that should be the most effective of the forty-five just passed.

The religious world is in a general ferment, and the spirit world will see that the agitation among themselves continues until the cry is universal, "The world is my country, and to do good is my religion."

While this is on let our column step to one side and confer; let us determine the line of battle; let us select our text, and see to it that during the coming Winter all keep their feet over the text.

What is the corner stone of our structure? what gave you the first peep into the world just beyond? What filled your soul with love toward all? What annihilated fear of death and bid you run, leap with joy into the arms extended just over the way? *Spirit-return.* Whose vocation is decided? Our mediums! Who are received with scorn and contumely? Our mediums! Who are subjected to the evil-doers of two worlds? Our mediums! Who by discord and maltreatment are forced into helplessness and premature decay? Our mediums! Who, like a horse after usefulness is gone, are turned out to die? Our mediums! Who are threatened with courts and prisons for obeying the angels? Our mediums! Who should be first considered in this the first year of our organization? Our mediums!

Is this not the text? From every section of our land let pennies, dimes, and dollars flow into our treasury at Washington. Speak of it at the opening and close of every lecture, ask for special donations, give festivals and entertainments to aid the sacred fund. Soon, very soon, State legislatures will be in session; there will be no time to talk and confer. Your national organization should not then be required to arouse our own people to the necessity of doing something. No, there should be nothing else in hand for them to do but to scotch the snake.

Spiritualists keep your feet on that text!

### Hon. David A. Wells and the Money Power.

Hon. David A. Wells has an interesting article in the October number of *The Forum* on "The Downfall of Certain Financial Fallacies." True to the prevailing school of finance he repeats the parrot phrases belonging to the big game of foreign sentiment regarding our monetary system. He very ably cites the depreciation of silver and the causes of it, and then adds that "if any one supposes that in this latter part of the nineteenth century these natural results and tendencies can be arrested by artificial agencies, or that the former parity of silver and gold can be established and maintained by statute enactments, he is bound to be disappointed. Great Britain, Germany, Austria, and practically France and Belgium, have adopted the single gold standard. The dominant forces of the world's industries have made such action on the part of these several nations virtually compulsory; and if the United States proposes to be a commercial nation of the first class it has got to fall into line with its powerful commercial competitors."

To all this it might well be replied that if the United States would throw itself on its own inexhaustible resources and adopt a monetary system of its own, it could bid defiance to the whole world.

For this nation to assume a position of truckling allegiance to the money power of Europe is not a whit more contemptible than to admit allegiance to the political power of Europe. And yet every writer on current financial matters is guilty of this truckling knavery to the money gods and standards of foreign nations. If this country would assert itself, England, Germany, and Austria would soon feel the force, and if they did not, what of it? This nation, capable of piling up its aggregate wealth at the rate of \$210,000,000 a year, is eminently capable of going it alone. The dominant position of the United States as a commercial nation of the first class should not rest upon any competition offered by a foreign nation. If it does so rest, as Mr. Wells indicates, then the sooner our independence is re-defined, the better. Let the conditions be supposed to be changed, and Austria or Great Britain should be found wrestling with a financial crisis, would the action of the United States in setting up a single standard or a quadruple standard be likely to influence the House of Lords?

This constant reference to the monetary policies of foreign nations is poor policy for finding the causes at work in our financial affairs. We respectfully urge upon the attention of Hon. D. A. Wells a sentiment uttered by one of the old party leaders, one whom the honorable gentleman will hardly take exception to, Thomas Jefferson: "Banking institutions are more dangerous than standing armies. Put down the banks—coin basis—and if this country could not be carried through the longest war against her most powerful enemy without knowing the want of a dollar, without dependence on the traitorous class of her citizens, and without loading the public with an indefinite burden of debt, I know nothing of my countrymen." In these words are found the secret of our present crisis, viz., banks, and their power of controlling interest on money.

What we require and urge is a money system that can not be tampered with any more than weights and measures. He who tampers with the measuring power of the dollar is no less a criminal than he who tampers with a pound weight, and yet fluctuating rates of interest are allowed which do this with the dollar as effectively as the loading of a pound weight disturbs its power to weigh honestly. Legislatures, banks, and money-lenders are in this crime all the while.

### Shall We Have a Priesthood?

Every now and then the process of mental incubation hatches a man who imagines his office in the world to be the arbiter between the Infinite and the flesh. He assumes to tell the people everything he doesn't know himself. If he should tell what he does know his vocation would be gone. The men are either paupers on the bounty of knowledge, or like Cerberus at the door of hades, stand with drawn swords at the gate of knowledge.

One of the latter class, W. L. Sheldon by name, in an article published in the October number of *The Non-Sectarian*, gives his reasons for denouncing a too general investigation of Spiritualism. "I do not say it should not be investigated, the question simply is: Who is to do it?" In answering his question he says, science should give it a thorough investigation. This is well, but what is science? He says: "We are bidden to study the supernatural and see that it is supernatural." We have never heard before that Spiritualism is a study of the supernatural, or that its purpose is to establish the supernatural. Mr. Sheldon's argument is pitched on the supernatural, and he uses the word in *extenso*. He does not appear to grasp the simplest truth in modern scientific research, to-wit: The impossibility of the supernatural. That which he terms the supernatural is undiscovered nature. In the proportion that knowledge advances the supernatural recedes. The writer says that for himself he is convinced that it would be better for most of us to let Spiritualism alone. He has a fear of the demoralizing effect it is liable to have on the use of the mind in every direction. Not, however, because we are sure there is no truth in it! That, he says, is quite another matter.

He follows this by saying we are not sure that we should all be competent judges in exploring the domain of the supernatural. Who, then, are to be the judges? Mr. Sheldon says that "the best way, as we all know, to conquer the belief in ghosts is not to think about it."

Do we not think as we are environed? Thought is not evolved by molecular brain vibrations. It becomes a part of us through and by contact with persons and things—our experience. By what process are we to think or unthink ourselves out of it?

He further says the "tendency is so strong to look to invisible agencies for an explanation of

unusual events that it ought to lead a man to distrust his own judgment on such matters." What office, then, does man's judgment perform? He gets out of his hole, however, by declaring "that we should ask the men of science to investigate these facts and decide whether they can be accounted for otherwise than by attributing them to spiritual intelligence."

He fears lest the people may have taken up this new faith before it was fully understood, and for this reason he is glad that the Society for Psychical Research has been organized. Well, there is no doubt but that all societies of this character may do good, but how are they to establish their authority? He says: "When there is a consensus of opinion among men of science that there are facts here which call for occult explanation, then we must give the subject the most serious thought." The question is only changed from alleged facts to a jury that shall decide them. What, then, is the jury? He observes wisely, however, in saying that, "as clergymen I do not believe we are liable to be competent judges for such investigation."

His whole plea is the echo of an inquisition chamber. His reason is that of the sepulchre, and his light the ink of malediction against the choicest flower that ever bloomed in the garden of human love.

The day has gone by for star chamber edicts upon the prerogatives of human desires. There is nothing more utterly impossible than a dictatorship in Spiritualism. There is no higher authority than experience, and we can not presume to pass upon anybody's experience. Truth is gauged by the powers of perception. No standard of authority can rightfully establish truth for all men. This has been the great crime of Christendom. There is none of it in Spiritualism. The shibboleth of the past has ever been, "Thus saith the Lord!"

Mr. Sheldon would have it incorporated in spirit investigation under the command, "Thus saith the scientists and the Societies for Psychical Research!" This would be nothing more than the establishment of a priesthood, and as a consequence truth would become crystallized and brains become atrophied. Mr. Sheldon need have no fear about the demoralizing influence an investigation of Spiritualism has upon the mind. Spiritualists will compare very favorably in these respects with other people. Paralleled with Christians of the prevailing standard, the comparison would be odious.

### To the Speakers and Mediums of the United States.

We believe it would be a source of great profit to yourself and the cause of Spiritualism had you been able to read the letter of Mrs. R. S. Lillie in the last number of the LIGHT OF TRUTH. In substance it was a reproduction of her lecture delivered under control on the theme of the national organization. At the close of the lecture she quoted a suggestion made by Mrs. T. J. Skidmore, one of the directors of our new associations, saying: "All may not see the purpose of the association clearly or think how much good can be done, and you speakers must go forth and talk it, write it, inspiring the people to action." We affirm the declaration. It lies with you alone as to the outcome of this movement. You, who are the corner-stone of the structure, must speak it, write it, and work for it, or it fails. Those of you who were present at Chicago know that the convention was made up of mediums and speakers. To you was due its successful consummation.

It is impossible to here give the names of all those zealous ones who participated in that assembly. You have selected from among you as a president and vice-president two of your number in the chair. Had it not been for the force behind we know you would never have succeeded in bringing order out of the chaos. On the floor Mrs. Richmond pressed on with a great power behind her, grave and serious, grappled with every difficulty as it arose, while countless numbers of others in all parts of our great country had a hand in shaping and forming the organic law of Spiritualism. It is claimed that the convention and the organization resulting therefrom are superfluous things, that the Churches are about to absorb Spiritualism and carry on the work of the angels through existing institutions. We believe that the integrity of Spiritualism depends upon our maintaining the individuality of mediums and speakers as they now exist. If you are one with us in this conclusion, is it not your duty as prophetically pointed out by Mrs. Skidmore in the note above, upon all occasions "to see that the aims and purposes of the association are clearly outlined, and as speakers you should go forth and talk it, write it, inspiring all to united action."

*The Boston Investigator* says, "We see that New York is frightened by forty cases of small-pox; that it has been shown that vaccination is no protection against this fearful disease; that small-pox is nothing more or less than the outgrowth of filth; that the city that will cleanse itself of all foulness need not fear its coming; that if you will take pains to keep thoroughly clean you are in no danger of infection."

And yet some authorities are dense and stupid enough to order a legal poisoning of all the children who desire to attend the public schools; at the same time threatening the parents with punishment by fine if they are kept away from school to avoid being murdered by vaccination, or an old-fashioned cramping process of a half dozen or more different studies each day, when one or two would teach them more than a larger number skipped over or crammed down against nature.

INCLUDING Swedenborgians, Jews, Mormons, Spiritualists, and back-sliders, the Church can claim but 20,000,000 members, says the *Boston Investigator*. Are these 20,000,000 to govern the other 45,000,000 United States citizens?

IN THE *New York Sun*, Elizabeth Cady Stanton says: "A government and a religion that do not recognize the complete equality of women are unworthy our intelligent support."

A FEW generations ago Jews were confined to certain quarters in many of the European cities, because they were offensive to the sight and feelings of cultured and refined, or sensitive people. Since they have become more refined themselves, this system has been abolished. As the saloon to-day has become a like offensive sight to a certain class of sensitive people, though still loved by a majority to judge from its existence, would it not be a good compromise and a means of quieting the minority to confine it to certain quarters of those cities that must have them?

THE recent broadside of the religious press on "Church and State" showed general agreement in support of the Sixteenth Amendment forbidding State Churches in the States and sectarian appropriation of money everywhere.—*Christian Statesman*.

Though there is little danger of any State encroaching upon the First Constitutional Amendment to legislate in favor of one religious sect as against another, it is well to agitate the amendment referred to and have it enacted at the earliest opportunity. Brother Murray also has a word to say on this subject on seventh page.

In a paper on Mohammedanism read before the Parliament of Religions at Chicago, it says: "Any professed Mussulman who is unclean in his person or habits, or is cruel, untruthful, dishonest, irreverent, or fanatical, fails utterly to grasp the meaning of the religion he professes." Christianity might take a lesson from this, and exclaim: How many in our own ranks fail to grasp the meaning of the religion they profess?

THE King of Italy is trying to borrow one hundred and twenty million dollars. Why not do as the Mexican government once did when bankrupt, which was to sell the useless and surplus Church property, as old convents, inquisition-buildings, etc.? The Vatican, for example, would make a beautiful site for a macaroni factory, a more useful article of diet than Popes and Cardinals.

THE mob element is still colicky to judge by occasional mutterings in a certain direction. A little soothing syrup might prevent further imbecility by keeping its leader's head clear of foul emanations.

### New York Notes.

Another week has rolled by, and your correspondent with much pleasure records the progressive March of our cause in this great metropolis.

The New York Psychical Society held its usual session on Wednesday evening, October 11th. Mr. Sutpes occupied the chair, and after the singing by the audience, the president read the report of the last meeting, and some extracts from a lecture delivered by Annie Besant, and called upon Walter Howell, who was present to address the meeting, to answer. The speaker contrasted the theories of theosophy with the facts of Spiritualism and his remarks were frequently greeted with applause. Mr. L. O. Robertson followed and spoke of the elevating influence of Spiritualism upon character. His speech was heartily appreciated by all present. Mr. Harlow Davis then gave some remarkable tests and Mrs. Florence White also delighted the audience with clairvoyant descriptions. The hall was well filled and judging from the manifest reluctance with which people left the lecture-room it is reasonable to assume they felt it good to have been there.

Mr. J. Frank Baxter again spoke for the New Ethical Spiritualist Society, on Sunday, October 15th. Mr. Baxter's subjects were, morning, "The facts and Philosophy of Spiritualism," Evening, "The practical benefits of Modern Spiritualism." No doubt, these themes were handled in a masterly manner by the lecturer. It is to be regretted that your correspondent is not at times omnipresent. Report says Mr. Baxter is greeted by excellent audiences.

Walter Howell delivered his last discourses before the First Society of Spiritualists on Sunday the 15th inst. Morning subject, "Divine Providence," was well received. The speaker affirmed the universal reign of law, declared that no people were the favorite of God to the exclusion of other portions of the human race, but through the laws of nature we may discern the onward progress of the planet, the angelward tendency of man and the final development of our highest faculties through ages of struggle in the effort to adjust ourselves to our environment. The evening lecture considered the "Religious element in man." The lecturer argued that the religious element in man inhered in his spiritual nature; that it was universal, indelible, and the most potent for good when wisely directed, or evil when perverted. He suggested the direction this sentiment should take in our day, and pointed out that Spiritualism offered the widest scope for its expression.

The meeting held at Carnegie Hall Sunday afternoon for phenomena and experiences is always largely attended. Col. S. P. Kase, of Philadelphia delivered the opening address. He related the facts in relation to President Lincoln's spiritualistic experiences. Mr. Kase was present when the president received spirit communications in relation to the emancipation of the slaves. Col. Kase thinks Churchian and political influences have been at work to cause Mr. Lincoln's son to attempt to refute the statements made by Nettie Maynard and others in reference to these facts. Mr. Robert Lincoln was only a little boy at the time when these experiences were enjoyed by his father, and it is more than likely Mr. Lincoln would keep such matters from becoming public gossip, and a boy so young would not be informed of such experiences. It is to be deplored if truth is to be sacrificed to man's ambition. Mr. Robert Lincoln may honestly believe himself correct in his recent statements, but the witnesses are credible who have put themselves on record, and one day the truth and the right shall be vindicated. Walter Howell followed Col. Kase and spoke acceptably. Mr. Henderson gave some good readings, and Mr. Harlow Davis entertained the audience with several wonderful tests. Mr. Miller, of Brooklyn, read some communications obtained in a closed glass jar, through the mediumship of George Cole, and the meeting adjourned.

Notwithstanding our progress, there are causes for regret. In the cities of New York and Brooklyn, be it said to the disgrace of Spiritualists, there is not a Children's Lyceum. We minister to the intellectual wants of adults, we present the phenomena to the enquirer, but our children may go to the orthodox Sunday school, or anywhere they please, so far as we seem to care. Our lack of interest in the children must impress them in after years as evidence that Spiritualism was not a vital principle with us, but a kind of pastime. The Spiritual Lyceum may be made the most attractive institution for children the world has ever known. "If Spiritualism is good enough for you, it is good enough for your children."

CORRESPONDENT.

*Detroit, Mich.*—Mrs. Nellie S. Baade holds regular services every Sunday evening at 7:30 at 209 Woodward avenue. They will be invited.

### Letter from Abby A. Judson.

As your readers are aware, through the reports in your paper, that I am speaking during this month for the Spiritual Union in this city, so it does not seem worth while for me to speak of my public labors in this letter. I will, therefore, tell you something of a line of thought into which I have been in the course of some correspondence.

We all know how frequently new mediums at first receive what seem to be fine manifestations from the spirit side of life. But after a little time there is a change, and the communications are absolutely untruthful, or they come altogether from some stranger spirit, who acknowledges that he is bad, and seems to take pleasure in teasing and bewildering the medium. Such experiences are often communicated to me by correspondents. As they themselves are not yet thoroughly grounded, and they have Church friends who are always ready to say to them: "There! I told you it was the devil," some are ready to go back on Spiritualism, and have nothing more to do with it.

Some years ago, two lady friends of mine used to sit much at the table. One of them had so much physical power that if she laid her fingers on a heavy sewing machine that required all my strength to move, the machine would follow her across the room, turning out of the way of other furniture at her suggestion. This medium had varied experiences, but she has profited by them, and is faithful to her mediumship and to the cause of Spiritualism.

The other lady, though brought up a Protestant, had at one time joined the Roman Catholic Church. Though she is now a Protestant again, we know well that our Roman friends never lose their hold on a proselyte, or one who was brought up in their fold.

These two ladies had wonderful manifestations, often reported to me, and I sometimes sat with them. But after a while I found that the second lady was using all her influence over the more mediumistic one, to interest her in a New Orleans lottery, and to lead out from the spirits what numbers would "draw" the largest sums. They put in \$20 apiece on the number that the spirits declared positively would draw several thousand dollars, intending to divide the proceeds.

Well, the time of drawing came, and the number drew nothing at all. The medium was thrown into a sad state of bewilderment, and the second lady lost all her interest in Spiritualism, and has turned to the Church, declaring that communications from spirits are all from the devil.

Spiritualism was not to blame. It was her desire to make money through the aid of spirits that was to blame. Heavenly gifts are not to be prostituted. The two ladies misused their mediumistic power, and were corrected thereof. One profited by the lesson, and the other discarded the beautiful gift which she had misused.

There are all kinds of spirits, just as there are all kinds of mortals. There are two reasons why it is easier to come in contact with lower than with advanced disembodied spirits. One reason is that there are more of the lower ones, and the other reason is that the undeveloped spirits are the very ones that are the closest to the earth plane. Those who have begun to progress leave the earth plane, and find their more congenial home in a more ethereal stratum. Progressive spirits often return, however, either led by love to their dear ones who are still embodied, or by a general interest in humanity, and a desire to advance the spiritual development of mankind. While it is true that those there who love us do not wish us to suffer privation for the want of money, and may under certain favoring conditions give us good advice, on even material subject, and will avail themselves of the gifts of any medium through whom they can come, yet we should always remember that our progressing friends care more for soul-development than for material good; for they are in a condition where they see the true relations between the two. And those who go to "business mediums" go to the mediums whose controls are still in such contact with the earth plane that they care for money-making and corner lots as they did when in the physical body. We believe that those who use Spiritualism for personal gain and profit are prostituting it, and that much of the obliquity that attaches to the name is due to their working on that plane, and to those who patronize them.

But I have somewhat wandered from my theme. The bewilderment that besets the investigator, how finds that baser spirits begin to come. One of my correspondents wrote me that after using the means given in my book on "Development of Mediums," she began to write automatically, the communications being from her father, an educated and thoughtful man, and being such as one might expect from him. But later, another spirit wrote, gave his name in full, and declared himself to be an "undeveloped bad spirit." Sometimes names of friends were given, but on asking if the true name had been given, he would write, "No; I am the bad one." The same lady was also thrown back by Ella Wheeler Wilcox's last essay in the *Arena*.

I wrote to her that Mrs. Wilcox is a Theosophist, and advised her to have nothing to do with theosophy, as it would lead her astray; that the earlier communications were from her father, but that "naughty George" saw them sitting, and wanted to get in, too; and that they must be patient and wait, and meanwhile do all they could for the naughty one, so as to help him to begin progress. I wrote somewhat thus, though I have no time to keep copies of the scores of letters that I write.

The dear lady has since written to me, "naughty George" wrote a few days ago, "I will be good if you will let me write." My reply will remind her that the blessed gift of mediumship is not only to give us and others news and instruction from the spirit world, but also to help the millions of spirits who have got out of the physical body, but need our help, as well as the help of the disembodied, in order to start on the joyous road of endless progression.

I will close by a bit of poetry that I saved from a newspaper, because I thought it pretty; but I see its true meaning far better now than I did then. It is an allegory, and we will explain it in this way. The day's journey is life, both here and there; the distant bourne and the greeting is the joy we anticipate in dwelling with our loved ones in the spirit home; the stile is the many obstacles to the progression of the soul; the many lame dogs are the poor souls, both here and there, who need our help; and the last star expresses our determination to help all who need help, before we seek our own comfort and rest.

"A long day's journey there lay before:  
I crossed the meadow at breaking morn;  
I saw the road wind by the hill and moor—  
Beyond the hills was my distant bourne."

"I thought of the greeting I should win—  
What was it moined at my feet the while?  
A poor old totter, lame and thin;  
I stooped and helped him over the stile."

"Then would have crossed, but a dreary yelp  
Arrested me, and I turned to view  
A limping poor, who needed help  
Was manifest, and I helped him, too."

"Of every nation and tribe are they,  
And each has a fresh, restless will;  
Each says in his own peculiar way,  
"Just help a lame dog over the stile."

"They're greyhound, Skye, Pomeranian;  
They limp along in an endless file;  
They're smooth or curly, black or tan,  
But all are lame, and would cross the stile."

"The shadows deepen o'er hill and glen,  
Dim is my pathway of many a mile;  
But I'll only renew my journey when  
The last lame dog is over the stile."

—ABBY A. JUDSON.



## CORRESPONDENCE.

## Boston Letter.

There is a deep and abiding interest in the development of spiritual science, which can not be shaken by all the argument and denunciation which the skeptical world can bring against it. All kinds of theories are presented to account for the tests and manifestations given by the spirit world. Some will say that it is all guess-work, or the medium must have known something about it, but we have noticed that the same skeptics are ever ready to inquire regarding the fact of spirit-return, and we often hear them say they would be "glad to know that it was true, but they do not believe that our friends care to come back after they lay off the care of earth." Knowledge seems to be the ground-work of Spiritualism. We are not obliged to receive anything by faith, but can say with positiveness that we know what we speak, and can testify regarding that which we have seen. There can be no doubt, then, of the ultimate triumph of our spiritual philosophy. Early education has very much to do with the slow progress made. The old dog was taught us in early life to cling to us, and it is almost impossible to rise above them and step out into the sunlight of spiritual truth. We find more or less of this in every meeting we report, but hope to live long enough to see error and ignorance melt away before the light of truth.

Meetings on Sunday at Berkeley Hall were well attended, and the morning service opened with "Beckoning Hands," by the vocalist, Miss Maude M. Davis. Mrs. Nellie J. T. Brigham, was again welcomed as the speaker of the hour. After an invocation she proceeded to answer questions presented by the audience. To the first question, "Is not immortality a law which necessitates the eternal justice of everything?" The guides gave an affirmative answer. In answer to another question the power of clairvoyance was explained at length. Those having this power see spirits present, and often times go far away and describe spirits of the dead and the living. The Bible is full of stories regarding clairvoyant sight. At the crucifixion we read that graves were opened, the saints therein appeared unto many, and this was simply clairvoyance.

In the evening the hall was well filled at an early hour, and Mrs. Brigham spoke upon "The Altitude of Spiritualism." The speaker said that Spiritualism had reached every country upon the globe, but we are to speak of its altitude. How high is it? We say as high as the moral and intellectual nature of man can reach. It is the grandest truth the world has ever known, teaching us of another world full of grandeur and beauty. It promises the widest and fullest development to childhood, the divinest purity to woman, the greatest unfoldment of the spiritual nature to man, and these things shall show the divine altitude of Spiritualism. It is progressive, and in this element of progression its altitude will be plainly revealed. The proof of spirit-return that comes to us will bring us such light as has never been found in the faith of the Church. Several subjects were given for improvisation, which were given in a clear and rhythmic manner. Mrs. Brigham gave engagements for week-day evenings in Malden, Quincy, and several other localities.

At the First Spiritual Temple Mr. Lyman C. Howe occupied the platform and answered questions presented by the audience, very much to their satisfaction, interspersed with several fine inspirational poems.

At Commercial Hall, Dr. N. P. Smith, president, in his opening remarks presented the truth that some form of religion was to be found in every nation on the face of the earth.

Dr. F. K. Brown spoke of the wide difference between the faith of several Churches and the knowledge which comes to us through Spiritualism.

Dr. Hunt gave communications from several spirits present.

Readings and tests were given by Mrs. E. C. Dickinson, which were well recognized.

Mrs. Josephine R. Stone spoke of spirit "Onanah," who gave her considerable instruction and assistance in the every-day duties of life, and gave psychometric readings.

Miss Jennie Rhind entertained the audience with visions and descriptions in a poetical strain. She said that in physical phenomena we have first the blade, then the leaf, afterward the full corn in the ear.

Dr. C. D. Fuller gave some very characteristic descriptions and tests. He has located himself again at 275 Shawmut avenue, where he gives scientific massage treatments.

Excellent tests were given by Miss Soule, a young medium.

Miss A. J. Webster closed the meeting with an improvisation full of grand, beautiful thoughts.

Mr. F. Alex's Heath was present and briefly referred to the attitude of the pulpit and press, following which he gave some very interesting descriptions of several persons who had passed through the gates ajar, which were recognized.

At Eagle Hall very interesting meetings were held throughout the day and evening. Tests were given by Mr. George Trask, who has lately entered the mediumistic field, and bids fair to do a good work upon the platform. Tests and readings were also given by Mrs. M. A. Chase, Mrs. J. K. D. Conant, Mrs. Lizzie M. Shackley, Dr. E. A. Roy, Mrs. A. Wilkins, and others.

In the afternoon Dr. J. E. Ditson spoke upon "The Spirit Body," address full of earnest thought, and clearly defined. Public meetings are held in this hall every Wednesday afternoon.

Dr. E. M. Saunders has opened meetings in Abbot Hall in the Charlestown district. Mrs. Sarah H. Frost gave one of her eloquent lectures, which was eagerly listened to.

Mrs. Dr. C. E. Bell, one of Boston's excellent test mediums, was present in the evening, and gave some fine tests.

A new public meeting has been opened at Irving Hall, corner of Dover and Washington streets, Mrs. O. A. Robbins, conductor. At the Sunday morning session Mr. James Varcoe gave a very interesting address upon "Spiritualism and its relations to the conduct of life and its teachings hereafter." Tests were given by Mrs. Dr. Roy, Miss L. E. Smith, "Minnie," and others.

Dr. E. T. Albro spoke in the evening upon "The Responsibility of mediums and the duty of those whom they serve."

In Malden, Dr. J. B. Thorndyke, of Ashland, N. H., spoke in Odd Fellows Hall last Sunday, upon "Circumstances," a very able address. Malden is a beautiful city, only five miles from Boston, and we consider it one of its suburbs. Many of the Malden Spiritualists fraternize with the societies in Boston. It is a stronghold of theology, having been the home of several well-known divines. Bishop Haven of the Methodist denomination, having made that city his home for the last forty years of his earth life. But the Church people are inquiring regarding the truths of our philosophy, and some of the best members of Spiritualist Society were once Church members.

On Wednesday evening, October 18th, the Helping Hand held a reception to Mrs. Nellie J. T. Brigham, the speaker of the Boston Spiritual Temple. The president, Miss Lucette Webster, extended a hearty welcome to all, and especially to the guest of the evening.

Mrs. R. S. Lillie was present after her long absence in the itinerant work, and spoke earnestly in praise of Mrs. Brigham's devotion, and her self-sacrifice for the cause of Spiritualism. She added that Spiritualism is the greatest truth the world has ever received, and Mrs. Brigham one of its best advocates. There should be inscribed on her banner "faithful service well performed."

Mrs. Lillie is the regular speaker of the Boston Spiritual Temple, but was glad to congratulate

the temple on account of its being favored with Mrs. Brigham for the month of October. Dr. Magdon added his most cordial greetings and said that we were making too slow progress in our work, we are not advancing as we should. We are the only people who make the study of spirit a special work and in the no distant future we shall have the grandest religion in the world. Mr. John T. Lillie, at this point favored the audience with one of his beautiful songs, which was received with hearty applause. President Webster recited "Flag at Half Mast," a poem devoted to woman. Jacob Edson, Esq., gave one of his facetious speeches, concluding with the serious thought that every one of us should have some of it in life and pursue it faithfully to the end. We should be so positive in our knowledge that those who come in contact with us will be inspired with the truths we advocate. Mr. William H. Banks, president of Boston Spiritual Temple, spoke of the deep religious thought given by Mrs. Brigham upon the platform of Berkeley Hall. Mrs. Nellie J. T. Brigham, the honored guest of the evening, was then introduced and gave some of her early experiences in the lecture field. In the town of Bennington, Vt., where her early life was passed, there was no liberal thought whatever, but the doctrine of the Baptist Church was in the ascendancy, consequently, she was led by the spirit world into her mediumistic work directly in opposition to her early education. Mrs. Brigham gave her first spiritual lecture when only thirteen years old, having been six weeks a medium. She has lectured in halls, barns, school houses, parlors and, indeed, always held herself in readiness to speak for the truth everywhere. The beautiful flowers upon the platform furnished Mrs. Brigham with a subject for an inspirational poem. After another song from Mr. Lillie, Mrs. Carrie Loring of Braintree expressed her pleasure in listening to the encumbers bestowed upon Mrs. Brigham, with the hope that her voice might be heard for many years in the advocacy of spiritual truth.

We are pleased to report that another society has been instituted in Malden, Mass., to assist the ladies in the benevolent work of relieving suffering humanity, and aiding in the advancement of spiritual truth. It is known as the "Lyceum Ladies' Aid Society," holding meetings in Dwight Hall, 514 Tremont Street, on Wednesday evenings. Mrs. Maggie F. Butler is President, which is sufficient to insure its success. At their last regular meeting supper was served at 6 p.m. and the evening's entertainment opened with a musical solo by Miss Blanche Houston, and a fine address given by Miss Louise Hoener. Remarks were made by J. B. Hatch, Jr., Conductor of Children's Progressive Lyceum, Mrs. M. A. Brown followed with some very fine tests under the control of "Lulu," her intelligent spirit guide. Mrs. Sarah H. Frost and her son Master Harold entertained the Lyceum with a fine duet upon the piano, which was heartily enjoyed. Dr. Hunt gave some very clear tests which were all recognized. Little Minnie Ireland closed the entertainment with a character song entitled "Coming thro' the Rye."

Special talent is promised for next Wednesday evening, and we predict for these meetings a glorious future, starting, as they do, auxiliary to the Children's Progressive Lyceum, which has such a strong hold upon the hearts of the thinking, intelligent public, they must become popular and well patronized, for whatever is popular is sure to be patronized by good old aristocratic Boston. Moral, patronize the LIGHT OF TRUTH!

F. ALEXIS HEATH.

## Letter from Mrs. R. S. Lillie.

Sunday, October 15th, closed my present engagement in Lynn, Mass. Good audiences were in attendance. The guides based their discourse upon subjects given by those in attendance. In the evening Arthur Hodges was kind enough to respond to an invitation, and gave a few descriptions of spirits present, which were gladly received.

At Berkeley Hall the speaker for the present month is Mrs. N. J. T. Brigham, and the Helping Hand Society tendered her a reception at their hall, No. 3 Boylston Street, on Wednesday evening, October 18th. Two beautiful bouquets of roses, with an abundance of wild flowers decorated the platform. The president, Miss Lucette Webster, gave a few earnest words of welcome, and were followed by remarks by several persons present, song, and the reading of a selection, "Flags at Half Mast," by Miss Webster, after which the guest of the evening was called upon, and responded in her ever delightful and felicitous manner. She gave some of her early experiences in mediumship and the early days of her speaking, reference having been made to that subject by a former speaker. The evening passed off pleasantly.

The news that Lucy Stone, the life-long worker for women, has passed to the higher life will be heard with sincere regret all over the world by those who long for the day of freedom and equality for the whole race. She began in early life to note the chasm which existed in practices and customs of life between women and men, and determined to work for the amelioration of their condition. She determined to go through college. It is said her father expressed his disapproval. She then earned money by picking berries and chestnuts, so says the *Boston Journal*, with this she bought books. When a very young girl she began teaching school, and it was not until she was twenty-five that she was able to enter Oberlin College, which was the only one which at that time admitted women. She worked her way through college by teaching during vacation in the preparatory departments and by doing house-work in the ladies' boarding hall, three cents an hour. In 1838 she graduated with great honor. It is said she was appointed to the task of writing a commencement essay, but because women graduates were not allowed to deliver their she refused to write it. On the same year of her graduation she delivered her first lecture on women's rights in her brother's church at Gardner, Mass. In the following year she became lecturer for the Massachusetts Anti-Slavery Society, working arduously, but she is said to have put so much of women's rights into her lectures that the Rev. Samuel May, the agent for the anti-slavery society, felt obliged to tell her that on the anti-slavery platform this would not do. She answered, "I know it, but I could not help it. I was a woman before I was an abolitionist, and I must speak for the women." I guess when Lucy Stone said "I know it, but I can not help it," she was under the influence of the wave of power which had descended upon the earth in 1848 at Hydesville in the form of spiritual demonstrations, destined to awaken the world in time to a realization of the nearness of the spirit world and the presence of the so-called dead, destined also to work needed reforms in very many directions—most of all for womankind. And this wave, which had come for that express purpose, touched Lucy Stone, and she defied old customs and wrought out nobly an independent womanhood, lived all the while working for the uplifting of her kind. How well she and others have wrought for the realization of the condition of women up to 1848 with what she has been and is up to the present time. On account of her says: "Reading the Bible while yet young she came across the passage which reads: 'Thy desire shall be to thy husband, and he shall rule over thee.' It had never occurred to her before that the subjection of woman was divinely ordained, and she went to her mother and asked her to read it. Her query was pitiful, and showed a character that afterwards was to make the world stir. She asked her mother: 'Is there no way to put an end to me?' Her mother attempted to console her and to persuade her that it was woman's duty to submit;

but of that Lucy refused to be convinced. Later she learned Hebrew and Greek that she might be enabled to read the Bible in the original, and satisfy herself as to the correctness of the translation. In 1855 she married Henry B. Blackwell, of Cincinnati, a strong Women's Rights man and abolitionist. It is said they had to send thirty miles for a minister who would marry them without using the word 'obey.' The service was performed at the bride's home at West Brookfield, Mass., by the Rev. T. W. Higginson, who afterward left the ministry for reform work and the army, and is now so widely known as Col. Higginson. She regarded the loss of a wife's name at marriage as a symbol of the loss of her individuality. Eminent lawyers told her there was no law compelling a wife to take her husband's name; it was only a custom. Accordingly she decided, with the full consent of her husband, to retain her own name. And after all her labors for the right of suffrage for women and partial suffrage had been given them, (that is the right of voting on school questions) it is said that Lucy Stone went to register her name. In accordance with the customary routine she read to the clerk, gave the required history, showed her tax bill, and just as she was about to sign word was brought from the register's office that she must use the name of her husband. She told them she should sign her name as she had always done, or not at all. They were persistent, and she went away without signing, and consequently she was not allowed to vote."

In reading of her labors and resolute persistence and determination to do her work for women, it strikes me that many in the cause of Spiritualism at this time might emulate her example. Instead of waiting to be sent for and all arrangements made for lecturers, she went out and preached a gospel in waste places and where none or only an occasional one believed as she did on her particular line of thought. She created a demand which came for her abundantly further on. She arranged for her own meetings, posted the announcements and herself made the collections. In the work of a Woman's Suffrage as in Spiritualism and numberless other reforms most ministers were as stumbling blocks and are yet. To-day's record says that at our time a minister of Malden was asked to read an announcement of her lecture, and did so in the following language, "I am asked to give notice that a hen will crow like a cock to-morrow night in the town hall, those who enjoy that kind of music will attend." When she began speaking she would not charge an admission because she was anxious that as many as possible should hear, and partly from a Quaker feeling that it was wrong to receive pay for preaching. After sometime she overcame this feeling and found that just as many listened to her as before. After a life of busy activity in the service of humanity—from the time when she worked in the anti-slavery movement with such men as Stephen Foster, William Lloyd Garrison, Wendell Phillips, and withstood with them persecution and insults of almost infuriated mobs up to the present day—something of the reward of her labors began to be apparent. As also after begging to see so much of the dawning of the new day for women as to be prophetic of what its glory is to be; and after being a leader for more than forty years in the wilderness of wrong and oppression of woman, and within sight of the promised hour. For certainly ere many years roll by the desire of her life would have been gratified, and the earnest wish of this soulful woman would have found fulfillment. But ere this could be she passed into the greater freedom of spirit. What must be her pleasure in looking over her life of usefulness. And yet it will only be the reward she richly had earned and abundantly deserved.

R. SHEPARD LILLIE.

## Minneapolis, Minn.

Under the auspices of the Society of Modern Spiritual Thought, Mrs. Helen Stuart-Richings began her course of lectures in Masonic Temple Sunday afternoon, October 1st. Her subject was: "How to Try the Spirits," and it is safe to say that no evangelized preacher would, or could, have given a more clear or comprehensive analysis or exposition of the apostle's injunction to "try the spirits," and see whether they be of God. "John," she said, "was a Spiritualist of the first century." He recognized the fact of spirit-return. His highest ideal of man was Jesus, and he naturally used that ideal of truth, love, and goodness as a test wherewith to try the spirits. So we must do to-day. Use our highest ideals as tests in our investigations. If we receive communications opposed to our ideals, reject them. "Try the spirits." This injunction can not be repeated too often to those not only who are merely beginning their investigations, but as well to those who claim to be "old Spiritualists."

In the evening Mrs. Richings spoke upon the general subject of "Evil and Sin," not forgetting to throw a brilliant side-light, as it were, upon his Satanic majesty, whom she denounced as a creature of darkness, born in ignorance and superstition; who all things animate and inanimate, who all things animate and inanimate, liable to become an object of worship, to rude and savage people. Evil is distinct from sin. Evil is a necessary result, or effect, of a condition of darkness. It is a negative condition. Good, like light, is a positive thing. Bring light into a condition of darkness and the darkness is gone. Good is potential energy, evil is absence of goodness, or the negative condition. Evil, however, is essential, just as darkness is essential. Out of darkness everything comes. The seed must germinate in darkness; it grows out of this condition up into the light and free air above. So the human soul is germinated in darkness, and it, too, must grow out of the condition of darkness, both mental and moral, as well as spiritual, into the light of truth. All growth is by law. All laws that operate on the physical plane, operate first on the spiritual plane. There is no absolute evil because there is no absolute good. Evil is ignorance of the law. Ignorance is the only devil we know. The distinction made between "evil" and "sin" is this: Evil is sin; sin need not be. Sin is for us to overcome and to grow out of. We have the choice of growing or remaining stunted. It is the remaining in darkness and ignorance willingly; the willingness to remain stunted that constitutes sin. Knowing the law and not living obedient to it, is sin. Nature never intended man to remain stationary. Growth is slow and steady, but continual. God is positive, the devil is negative. God is positive, ignorance is negative. It is man's duty to grow out of the condition of ignorance—out of the negative towards the positive. Evolution is the law of nature, and this law gives the lie to the old fable of the fallen angel. Evolution says you must grow. The law of evolution is rooted in infinite wisdom.

I can not close this very imperfect synopsis of her remarks without paying a tribute to the character of the invocations with which Mrs. Richings prefaces her sermons. I remember once last Summer hearing that learned and eloquent lecturer, J. Clegg Wright, asked the question, "What is an invocation?" I shall not soon forget the answer he gave to the question, viz., "Windy verbiage addressed to the great wind bag." Now, while we all know that Prof. Wright did not intend this as a reflection on the deity, yet it is certainly not true to characterize the invocations delivered by this gifted lady as "windy verbiage." For, if ever mortal life were truly inspired to the utterance of the highest and holiest aspirations of the soul, these petitions are. They breathe the very atmosphere of purity, love, and spiritual desires. Every heart must feel the influence of the divine spirit within working for good under the spell of her "wonderful words." A. O. HOYT.

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## PRICE OF

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## VOICE OF THE PEOPLE.

## THE NATIONAL CONVENTION.

(To the Editor of the LIGHT OF TRUTH.)

In your issue of October 14th I am glad to see you have, to some extent, answered the question so often and naturally asked since the return of delegates from the convention, "What was done at the convention?"

Your extract of proceedings so far as the preamble, constitution, etc., goes, furnishes all that is important to know, perhaps, until the whole proceedings shall be printed in pamphlet form, which the secretary was authorized to prepare. I am sorry to notice in that section providing for membership or who shall constitute delegates to annual conventions, that the member is restricted to one delegate for each one hundred members, on the major part of one hundred—that question was debated at some length in the committee upon organization, and I am quite sure the opinion prevailed and was so reported and adopted by the convention, viz., that all societies having complied with the requirements of the constitution should be entitled to one delegate, and for every additional member over fifty they should be entitled to an additional delegate. The justice of this was apparent, from the fact that many States have but one society, and that a very small one, less than fifty members and it may be some years before others are formed, unless some inducement is held out to them to organize and attach themselves to the National Organization.

The argument that was urged that there was danger of increasing the number of delegates to an inconvenient number practically, must have been induced from the large number present at the first convention. Forgetting that at future annual meetings, the great attraction, (the World's Fair) will not be a factor. And while I have great faith in the ultimate success and permanence of our organization, I see the importance of extending every inducement to increase and foster auxiliary societies in the more sparsely settled and destitute parts of the West and South.

If, however, I am mistaken and the convention did endorse the provision in regard to delegates, as stated in the section published, and it is found to work an injustice, there is adequate provision made for a change of the constitution, so that no societies or persons who desire to form them, need feel any apprehension, however small their numbers may be.

It is not to be expected that every provision necessary for the perfect working of the organization could be adopted at the first convention or foreseen. I feel that one important step, and in the right direction, has been taken, and as you very properly say, much remains to be done, which can only be accomplished through perseverance, harmony, and concert of action, by all who are in sympathy with the great work so auspiciously inaugurated at Chicago during the world's greatest exhibition—contemporarily great acts.

E. W. GOULD.

Written for the LIGHT OF TRUTH.

## A FALSE HOPE.

C. H. MURRAY.

I have observed several times in the LIGHT OF TRUTH reference made to the Constitution of the United States, as guaranteeing freedom of religious worship, and claiming that the State laws made restrictive of Spiritualism are contrary to the Constitution. I reviewed this subject a couple of years ago in the *Better Way* and showed the error of this belief. It is just the other way around. The right to legislate on religion is reserved to the States. The people of a State have the legal right to legislate upon, or even to establish a State religion, if they think it to their interest. They may also in their legislative bodies prohibit any kind of religious worship. Congress may not do this but a legislature can. It is a right reserved to the States by Article X of the Amendments. At the time of the adoption of the Constitution Maryland was strongly Catholic, and a fear was expressed by some that if the national government were at any time strongly Protestant it might employ its power to prohibit special forms of worship, and to ally such a change or fear, Article I was adopted. It is a great pity it did not say "Congress or no State shall make any law respecting an establishment of religion, etc." In the Jackson case in Tennessee the judge took the same view that I had previously announced; and I feel very confident if a case is ever carried to the Supreme Court it will result in non-suiting those who believe that the Constitution protects any one in his religious belief. I wish Spiritualists to clearly understand this subject as they will be the better prepared to take care of themselves. Their strength lies in organization and co-operation. Only by this line can they enforce respect. There are Spiritualist voters enough in almost any State to overturn the State government at election time. If the *Cincinnati Commercial Gazette* knew that by its course of persecution and falsification about Spiritualism, all the voters of that belief would vote against their candidate, it would have something else to find fault with beside Spiritualism. If Spiritualists wish to be exempt from persecution and prosecution they must adopt the same means of defence that are effective in other cases. According to the law of evolution, anything that is so weak that it can not take of itself is unfit to survive. It will be exterminated as not adapted to the time or condition of things. I do not believe Spiritualism is destined to extirpation; but it may need the stimulus of a little persecution. Faiths are strengthened by resistance just as the oak toughens under the assaults of the storm. It may not be to the interest of the people of a State to legislate against mediums or a belief in spiritual phenomena, but they must be made to comprehend this. In the mean time Spiritualists should not "lay the flattering unction to their souls" that the United States Constitution protects them in their belief once and for all.

## COMMENDATORY.

(To the Editor of the LIGHT OF TRUTH.)

I wonder if another of your favored readers enjoy and appreciate to the same extent as did your humble servant, the excellent article from the pen of Samuel H. Terry on the title page of your issue bearing date of October 14th?

I do not feel that anything original of mine, at this hour, could be as effective, as the calling of your special attention to said article. Its sentiments almost entirely are mine, have always been mine, and I hope sincerely will always remain mine! Belief belongs to the lower, charity to the higher order of unfoldment. "An eye for an eye," etc., belongs to the waiting past. A higher order of Spiritualism, as hinted at in Brother Terry's remarks, is the "one thing needful" to transform individuals and to make Spiritualism popular. With our superior knowledge of the now and the hereafter we should certainly excel all others in the cultivation and use of those graces of spirit, that would always win strangers and enemies to the almost disguised philosophy underlying the phenomena of Spiritualism. Oh, ye dear ones, who are so anxious to witness a successful organization that we may obtain respect and redress who truly desire to behold the masses redeemed from thralldom of creed, read carefully and give heed to the wise words of Samuel H. Terry. For as sure as the seed planted produces its kind so will the thoughts we indulge formulate the conditions of men!

ELLA LUCY MERRIAM.

## Ready for Anything that Comes.

(To the Editor of the LIGHT OF TRUTH.)

I want to say God bless you for your manly outspoken words in your issue of the 14th inst., headed "Americans Wake Up." Some of your readers may heedlessly say that you are dabbling in "politics." Not so, this is Spiritualism itself "Spiritualism in motion."

Spiritualists, of all people, should be able to see through these financial questions as through clear space and act accordingly, quickly, and precisely. They have traveled through the highways and byways of life in search of truth, and know what "that tiresome feeling" is. Of what use is it then unless applied for the benefit of the race?

We have come to the parting of the ways, and many less developed are dependant on us and our decisions for their future advancement or otherwise. Not to the Church, law, or party can we look for aid but to the "great plain people" of the land.

JAS. T. R. GREEN.

## Truth not Sectarian.

(To the Editor of the LIGHT OF TRUTH.)

I feel I am one of many who will heartily endorse Mr. Terry's idea of popularizing Spiritualism, and Mr. Bacon's suggestion in LIGHT OF TRUTH of October 7th. I long for the time to come when our speakers and teachers, without exception, will explain our "beautiful philosophy" in such a way that all who hear, whether Christian or Infidel, will recognize the truths as they are unfolded. I will venture to say not one Spiritualist who may chance to read this but has had the finger of scorn pointed at him by an orthodox "friend." What was the result; did it make Presbyterians or Methodists out of them? No, "you never can convince a man that he is wrong by ridiculing his ideas." I do not feel capable of ever making a suggestion, but it does seem the only remedy is to organize; adopt the Golden Rule as our foundation, then teach it and live it, and peace and harmony, and all the charms of the spiritual philosophy will be held more sacred, and its influences felt wherever we may be.

MRS. S. A. J.

## The Priest and the Cow.

A little story is printed in a Catholic paper which will probably suggest its own moral. A poor woman appealed to her priest to cure her sick cow. He at first declined; but fearing to lose her confidence, he finally consented to make an attempt. The cow was brought out of the shed, and the priest for some time walked around it, mumbling this chant: "If you die you die; if you live you live." It so happened that the cow lived.

Some time after, the priest became seriously sick. The woman went to the house, and said she could cure him. The physician thought her offer absurd; but she was so importunate that he allowed her to see what she could do. She had the sick priest moved on his bed to the middle of the room and walked around it, crooning, "If you die you die; if you live you live." This so amused the priest that it set him into a violent fit of laughter, which so affected his nervous system that he at once began to recover. The question remains—in which thing was he the meaner? Was it when he first cheated the woman, or was it when he could laugh at the blind faith of his dupe? This story can not be set down as a Protestant lie.—*Boston Investigator*.

## LITERARY REVIEW.

**SPIRITS' HOMES** Dr. G. H. Miller, medium and author, 2333 Hickory Street, St. Louis, Mo. Price 20 cents; eighty-two pages. This is a neat little brochure, containing much interesting truth and philosophy. The writer claims to have received the information from different members of his band who occupy various spheres in the spirit world. We have no reason to doubt him. The subject matter reads like truth, and we may therefore believe that the same comes from a truth-loving medium, who attracts truthful spirits.

It is Christianity and not Spiritualism that tolerates laws, punishing unlicensed but honest men for writing a prescription that cures, and permitting grasping ones to advertise abortion pills or committing the crime of abortion directly under protection of a medical diploma. Before attempting to legislate against Spiritualism again, good Christian law makers should see that their own Augean stables are cleansed of their many monstrous evils, of which the aforementioned is a sample. But we fear there is little hope of redemption from communities which tolerate such law-makers—the latter representing the former.

## BOOK LIST

For Sale at the Office of THE LIGHT OF TRUTH, CINCINNATI, OHIO.

The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remittances by post-office money order registered letter, or draft on Cincinnati or New York. Do not send drafts on local banks. *Remittances by check or money order in payment, please send all remittances payable to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.*

The *Testament of the Sacred Heart*, by Hudson Tuttle. This book was written by a subject and has been given in equal to the experience of the diabolical methods of Catholicism to "Cure" James Nelson. It should be read by every man, woman, and child who is interested in their religion, and their health. Price in paper, 25 cents; in muslin, 50 cents; postpaid, 55 cents. For sale, wholesale and retail, by C. C. Stowell, for agency address Hudson Tuttle, Berlin, Hesse, Germany.

*Life in Two Spheres*, by Hudson Tuttle. In this story the scenes are laid on earth and in the purpose of presenting the spiritual philosophy and the reality of spirit life, and all the questions which arise on that subject are answered. The spiritualist will be delighted; the investigator will find it invaluable; and the Church member will gain a full and perfect idea of the teachings of Spiritualism. 243 pages, postpaid, 50 cents. For sale, wholesale and retail, by C. C. Stowell, or Hudson Tuttle, Berlin, Hesse, Germany.

*Studies in the Outlying Fields of Modern Science*, by Hudson Tuttle. This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have been regarded as separate and disconnected, and bring them to a common focus and from them arise the laws and conditions of man's spiritual being. It is printed on fine paper, handsomely bound, 324 pages. Sent, postpaid, \$1.50.

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## LOCALS AND PERSONALS.

—Read Col. Robert G. Ingersoll's lecture on second phase of this issue.

—Beware of cheap sales accompanied by a flaring advertisement. They are psychological swindles.

—The *Light of Truth* may be found at the residence of Mrs. M. E. Williams, 232 West Forty-seventh Street, New York.

—William J. Hall can be secured for the month of April, 1894. All other dates filled until June. Home address 200 De Witt Street, Buffalo, N. Y.

—Mrs. I. S. McCracken and devoted daughter, Cora, have returned from a trip to the World's Fair, and express themselves highly gratified with their visit.

—This Wednesday evening there is a test seance at the Union Society hall. Mr. Howard, assisted by a number of local mediums, will participate. Next Wednesday ice-cream social. Admission 25 cents.

—When corporations refuse to rent a hall to Spiritualists because they are "godless," and then rent it to Liberalists who believe in neither God nor devil, it exhibits a spirit of ignorance that would make an animal blush.

—Rev. H. H. Harris, pastor of the Bethel Baptist Church of this city, was arraigned by a council of ministers for forgery and leading a young lady astray. A resolution was passed deeming him unworthy of expounding the gospel. *Kaiser mit em.*

—Mary E. Bings, of Chicago, holds seances for independent state-writing regularly now, her hours being from 10 a. m. to 5 p. m. Fee \$2. Seances on Sunday and Wednesday evening at 8 o'clock. Fee \$1. Address in Chicago No. 10 South Elizabeth Street, near corner Randolph. Take West Side Madison Cable or Randolph Street car.

—Coulson Turnbull can be engaged for inspirational lecturing, funeral services, etc., within a radius of one hundred miles of Toledo, O. His last lecture in above city at Clark's Hall on "The signs of the times and the coming religion" proved a marked success in point of interest and the thought it awakened in Toledo.

—Mrs. Maggie Stewart, 264 East Main Street, Piqua, O., will accept engagements from societies for the winter months as platform test medium. All desiring her services will do well to engage her early in the season. She will also give readings by letter from lock of hair on all business, financial, social, and domestic matters, estates, etc.; also diagnose diseases, furnish magnetized papers by letter for the sick. For reading by letter and diagnosing by letter, price is \$1 and two cent stamps. Address as above.

—Myra F. Paine informs us that she has been obliged to issue a second edition of her "Easy Lessons in Spiritual Science," the first having been speedily exhausted. The second is a revised edition, now ready and can be obtained from the author at Lily Dale, Chataqua County, N. Y., where she is now located. Mrs. Paine is also open to lecture engagements, and ready to officiate at funerals. She is a highly spiritual-minded lady and consequently imbued with the sympathy needed as a Spiritualist teacher, whether on the rostrum or in the literary field.

—Remington Brothers' Newspaper Manual for 1893 appears in enlarged form. The contents include lists of all newspapers in the United States and Canada, with their days of issue, politics, and circulations, and properly classified lists of the principal dailies and weeklies, and the best agricultural, religious, scientific, and trade publications and leading magazines. All the lists are catalogued by towns in alphabetical order, and in the general list the population is given of each town and of the county in which it is located. It is a valuable office article for advertisers. Address 706 Penn Avenue, Pittsburg, Pa.

—Some of our patrons think we should turn a deaf ear to these local attacks on Spiritualism as not worthy of notice; others think we should be more severe in our replies. Truth lies between the two, and can be spoken unimpassioned. Let those who wish disgrace themselves in public by terms neither polite nor musical, or exhibit the school boy nature through an adult's hide. No writer ever displayed himself thus without feeling a sense of shame upon mature reflection. We can always point to some Christian paper for our authority, and if they have perverted the truth, why, all the worse for them.

—Contributors for our "Voice of the People" column should be short, terse, and free from volubility, principally necessary to admit as many as possible into the little circle. Furthermore when one's thoughts are surrounded by an unnecessary gush of words, the article is skipped over after reading but a few lines, and the reader feels that he has been robbed of that much space. To day's "Voice" is a sample of good work in that respect. We would gladly condense to the readers' satisfaction, if our contributors would permit. But rather than invite their ill-will we are often compelled to reject otherwise good communications on account of an unnecessary flow of words to express ideas.

—Next in importance to the World's Fair is *The Book of the Fair*, by Hubert H. Bancroft, in which, more fully than in any other work, is reproduced the characteristic features of the great Exposition, in a manner worthy of the subject. Without the Fair there could be no book of the Fair, but without a book of the Fair, which renders perpetual the beneficial influence of the Exposition, the grand display would soon drop out of mind, and its influence become in a measure lost. It is the most elegant work of the kind ever offered to the public for the price. It contains accurate reproductions of everything to be seen at the Fair, whether on the grounds or within the buildings. Address The Bancroft Company, Auditorium Building, Chicago.

—At the Philosophical Society last Sunday Mr. Jos. Ernst was the speaker, and gave quite a good talk on the subject "Scattered seeds of kindness." He was attentively listened to, and it is to be hoped that his remarks were taken home by some of the hearers, well digested, and greatly benefited by the remembrance of them in the future. If one would reap spiritually in the eternal sphere they must sow spirituality on the material plane, and every obstacle that we conquer, nerves us for greater effort, for more rapid progress. Mrs. Dee, already well known as a thoroughly developed medium, gave many names and messages from spirit friends. A developing circle is held every Thursday evening at her home, No. 432 West Seventh Street. Ladies' Aid will meet as usual at their hall on Friday afternoon. All are invited.

—A daily of last week made loud the fact that at a certain house in this city five men and two women turned the house into a pandemonium, and that one of the women was a Spiritualist medium! Well, what of it? Have you never heard of Christians going on a drunk? Or is it such a rare thing to see a Spiritualist—or one calling him so—go wrong, that it needs special mention? Or, is it to be understood that the many other crimes mentioned, not especially labeled spiritualistic, are of the Christian order? The greatest crime that can be charged up against Spiritualism is that one of its mediums occasionally, like Christian ministers, endeavor to palm off the spurious for the genuine, but such, upon positive conviction, are ostracized by Spiritualists forthwith. If our city reporters are hunting for testimony among the black sheep of our flock with which to besmirch Spiritualism, they are no better than a commission taking the testimony of convicts to arraign an honest community with lawlessness. This is straining a point, which can be returned a hundred fold without effort. We see daily in the same paper every imaginable crime recorded, the perpetrators of which in the

large majority would answer to the term Christian if asked their belief. Spiritualists who know anything at all about their philosophy, dread these crimes because they know the certain results of spiritual or psychic law to follow. Christians may rely on atonement to wash away their sins. But if there is merit or truth in this belief why make laws against crime? Does it not prove a distrust in their own religion? Thus their distrust of others. Let us have peace.

—Miss Abby Judson and Mr. Ira J. Howard conducted the spiritual services at the Union Society last Sunday to the entire satisfaction of all present. As an introduction to her evening lecture Miss Judson read Arnold's beautiful poem "He and She." It found a fitting place in a Spiritualist meeting from the fact that it is appreciated far beyond a mere sentiment. "There is more truth than poetry in it" from our standpoint. This led the speaker on to a little spiritual dissertation concerning the triune nature of man, which found its way to a number of hungry souls, who expressed themselves highly gratified with what was to them a new revelation. Miss Judson also referred to the cause of the confusion frequently observed in the names handed down to us from the spirit world, saying in substance that the similarity of family names for several generations' back often fastens our minds on one we knew in earth life, while the medium is describing another, momentarily giving us reason to believe the medium is wrong, when he or she is right, the truth of which will dawn upon us after a little reflection. Thus we should not be too hasty in our conclusions concerning a medium under cross fire of public criticism and observation. Furthermore that names have no real significance—being only articles of convenience for identification sake—and seldom expressing the spirit as he is in his new state, or the true character into which he has evolved from a mortal being. Were spirits, therefore, to impress themselves on a medium as they really are, we would hardly recognize them, though some may inadvertently do so, and thus the supposed failure of the medium in his description—Mr. Howard then arose, and after a few preliminary remarks, began to give tests. He first saw a male spirit near a gentleman in the audience, a description of which proved satisfactory. This was followed by six others, all differing from each other, which were apparently assented to as being recognized. The tests were brief, plainly stated and without guile, marking the giver as an unassuming and honest medium who told what he knew, and no more. This was followed by psychometrization of articles from the audience. His readings were a like sample of plain facts, given as concisely as language could invent. In the same he referred to various stages of the life of the one read, giving ages when important events happened or noteworthy changes took place, and occasionally described spirits near them, all of which was in the main acknowledged as true and correct. Mr. Howard is still a young man with possibilities for further unfoldment, though he may already be classed as a good medium, considering that he is also young in the field of public mediumship. He should be encouraged, both by sympathy and patronage. He will give private sittings from 9 till 12 a. m. at the Sherwood House, where he is rooming during his stay in this city. Miss Judson, too, invites the friends to her Thursday evening class instruction on mediumship, which, as we are informed, are very edifying and comforting.

## Baltimore, Md.

After a vacation of three months, Tuesday, October 23, found us again assembled in our seance room at the home of Mrs. Kuhn, on Eastern avenue.

As is always the case the meeting was crowded with anxious inquirers for truth, and it is to be remarked that none were sent away empty. The seed sown found lodgment in many hearts. The fine convincing tests given by our noble and never-weary worker were greatly appreciated by those who eagerly drank in the words of comfort, as they fell from the lips of the medium, Dr. J. D. Roberts.

After a spiritual song we were greatly uplifted and refreshed by an invocation; after which followed fifty or sixty concise and convincing tests, all of which were fully recognized.

The interest awakened in Spiritualism in Baltimore is indeed marvelous, and not only have numbers become interested, but recruits are constantly falling into line in the good work. It is indeed encouraging to those who love the cause to watch the eager upturned faces of the listeners and see the smile of joy as it lights up the once sad countenance. As test after test is given and confirmed by the hearer, the heart of the mourner is made glad. May this be but the prelude to the bright anthem of joy which shall peal forth in all its grandeur in the weeks and months to come, and where hundreds of hearts have been made to rejoice by the words of truth which have been so grandly given by Brother Roberts, may thousands more swell the chorus of "Peace on earth, good will toward men." F. M.

As many of our progressive workers in the cause have your valuable paper and feel anxious for a representation occasionally I take the duty of sending a word or so. I am here for the month and occupy the rostrum of the Psychic Society. There are two societies here, but this one claims the motherhood. While the society is not large in membership there is a bond of unity that links them as earnest laborers in the vineyard, and harmony and protection is the result. Their spiritual needs have been most faithfully cared for the past eight years by Mrs. Rachel Walcott, their resident pastor. The past season they have felt the need of encouraging words from other guides in connection with her work, and Mr. S. V. Reynolds, of Troy, and myself came in response to their call. In a large and well fitted hall we opened the year's course of lectures on the evening of October 1st. Mrs. Walcott gave the invocation, my guides the lecture on "Spiritualism a religion, science or philosophy," closing with an improvisation. The hall was filled with many of the best people of the city, and this much was more than acceptable to their hungry souls. Our audiences have grown with each Sunday, thus speaking well for the interest felt in our grand cause.

Weekly receptions at Mrs. Walcott's have helped to unite the social world and bring still nearer the greater one of spirit that we generally hear from during the hour. It is hoped that a most profitable season, both spiritually and financially may be the result of the work done. The people here are agitating organization somewhat anxiously and look to our National Organization to lead us all on. I go from here to Philadelphia, Pa., I fill an engagement with the Spiritual Conference for Nov. I have some open dates in '94 that I would like to fill with Western societies. Trusting that your paper may long continue to give light unto the nation, I am a fellow worker for the truth, G. C. BECKWITH EWELE.

Good News—Wonderful Cures of Catarrh and Consumption.

Our readers who suffer from Lung Diseases, Catarrh, Bronchitis and Consumption, will be glad to hear of the wonderful cures made by the new treatment known in Europe as the Andral Broca Discovery. Write to the New Medical Advance, 67 East Sixth Street, Cincinnati, Ohio, and they will send you this new treatment free for trial. Stage age and all particulars of your disease.

For Indigestion. USE HORSFORD'S ACID PHOSPHATE. If your dinner distresses you, try it. It aids digestion.

## Cleveland, O.

Although Mr. Archer is considered as one of our best materializing mediums, he will have to look to his laurels now as his better half has recently developed into a medium of marvelous power. Mrs. Archer has long been a fine medium, but not until lately have we discovered that she was endowed with such superior materializing forces. A prominent feature of her seances is the way her guides manage the cabinet. Instead of the control taking up the time (although always welcome) to manifest, our dear friends come to us—fathers, mothers, sisters, and other dear ones, in a good, bright light, easily recognized by the anxious relatives awaiting them. Mrs. Archer is to be congratulated on her success, as she deserves great credit for sitting so long and patiently. She holds two seances weekly, Tuesday and Thursday, at her home, 1420 Broadway, Cleveland, and we can safely say that those who are privileged to attend her circles will be well pleased, as she is endorsed by some of our leading people and by some who are very skeptical.

Mr. Archer does not improve very rapidly, but we hope to see him regain his health soon and take his place within the ranks. CORR.

Mrs. Nellie Babcock Smith, of 344 Ontario Street, gave an inspired lecture Sunday evening, on "Happiness," suggested by a gentleman in the audience. I was an eloquent discourse reflecting much credit upon her controlling intelligence. The platform tests were recognized and given in a direct and clear manner. She is an open-eyed medium. One of the finest tests was given a colored gentleman present. It was descriptive of his doubts and fears with regard to a future existence and given entirely in poetry. It was sure evidence that Spiritualism is true.

## Buffalo, N. Y.

Buffalo is doing as well and a little better than most towns, for we keep up our regular meetings year after year, and our society flourishes like a green baytree in spite of newspaper criticisms or in spite of pulpit howlings. Our opponents once in a while advertise us in a beautiful shape with a whole column of tirade against, and then we make room for more, and they come. My advice to every medium is that just as soon as a newspaper begins its tirade against them, it is for them to enlarge their seance room and prepare for more customers.

Mrs. Stoddard-Grey had this experience while in this part of the Empire State. A little criticism in one of our local papers called the attention of the public to her so sharply that when she and her son, Dewitt Hough, came from Lily Dale camp to Buffalo, her seance-rooms were filled with curious people who wished to know and see for themselves. The local papers generally give such graphic accounts of our seances that it awakes the wonder seeking portion of humanity and then they flock to our meetings, and we gain hundreds of new converts in this way. So allow me to thank our local newspapers for these free ads. They have done well for us.

Mrs. Grey held materializing seances here for several weeks with great success and satisfaction to all but a very few who were not ranked as first-class among Buffalo citizens.

The faultfinders are as a class below the plane of the spiritual and dwell in the region of material things and cannot comprehend anything above material things.

Mrs. Celia M. Nickerson occupies our platform at present and is considered one of our best speakers and test mediums. Her engagement will be for a year from April 1, 1894.

We are out of debt, have a few dollars ahead, and are about as well organized a family or society as you will find, and just as happy as the day is long.

Mrs. Stoddard-Grey left Buffalo last Wednesday with the best wishes of all good and true Spiritualists, that she might always have as good success wherever she goes, and also that her purse might be as well filled as it was the day she left Buffalo. J. W. DENNIS.

## Port Huron, Mich.

The outlook for spiritual work is most excellent in our city. A growing interest is manifested, and the winter bids fair to be a prosperous one. Sunday night the pretty home-like hall was much more than comfortably filled, many standing in the aisles during the services. A more attentive and orderly audience would be hard to find, and we feel that it was good to be there, praying that the angels will assist us in spreading the golden grains of truth, and thereby bless our people.

We intend starting a lyceum and a ladies' auxiliary soon.

Let me also say that the new movement in Liberalism, is to me a most grand one, worthy in every way, and should be aided by all interested in the field of progressive thought. The faculty is a most able one and is composed of unselfish, untiring souls who are giving their life for the good of humanity.

Mrs. M. T. Allen is a lovable, intelligent woman, well fitted for the position she will hold in the institute. She will also gain the love and respect of all who are near her, and assisted by her worthy husband, J. M. Allen, where music is the delight of all who listen, they will not fail to satisfy all who come under their management. And with such a co-worker as Brother G. Walser they cannot fail. ANNA L. ROBINSON.

## Chicago, Ill.

The friends of Mr. Aaron Willis of your city will be pleased to know that he is meeting with great success in Chicago where he will remain about two weeks longer. His Chicago address is 115 South Paulina Street, at the residence of the undersigned, where he will be pleased to meet his friends who may be in the city. It will no doubt interest you to know that he has joined the Order of the Magi, of Chicago, and that we may now claim him as a brother, and hope to induce him to take up his residence with us, permanently.

Mr. Willis requests that notice be given of his absence from Cincinnati, that his friends may know of his whereabouts. Yours truly, HARRY SKINNER.

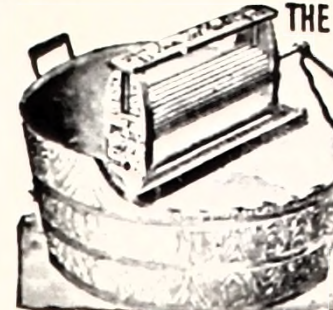
## New Bedford, Mass.

On Sunday, October 15th, Oscar A. Egerly occupied the platform of the New Bedford Spiritual Society, it being his third consecutive Sunday in his month's engagement with our society. The subject of discourse being presented by the audience in the afternoon was, "The Devil," in the evening the subject chosen by the controlling intelligences was, "The Innovations of the Nineteenth Century." Both lectures were replete with the elements of true practicality, being listened to by large and critical audiences. Both lectures and tests were pronounced fully up to the standard of what is expected of a first class platform worker. Mr. Egerly will be with us for the remaining two Sundays of the month. SCRIBE.

## Willimantic, Conn.

It affords me great pleasure to state that the First Society of Spiritualists of this place started their lectures here the 15th inst., with Mrs. Clara Banks as speaker, who gave two lectures. Both were full of grand ideas and grand thoughts.

Spiritualism is growing in the hearts of the people here as well as in other places. A large number of investigators were to be seen in the audience listening to the grand and lofty ideas given to us from the spirit side of life. Every true and loyal Spiritualist should work for these grand truths and spread it through the land that each heart shall know and feel its grand and lofty inspirations. C. M. BILL.



## THE "BUSY BEE" WASHER

Agents wanted for the "Busy Bee" Washer. This is a new and improved machine for washing clothes. It is simple in construction, easy to use, and does a large amount of work. It is now being sold in large quantities. Agents are wanted for all parts of the country. Write to the manufacturer for a full description and terms. Address: The "Busy Bee" Washer Co., 113 East 13th St., Erie, Pa.

## Onset, Mass.

Following are the constitution and by laws, of The Onset Wigwag Co. workers, a worthy association whose entire object is humanitarian.

## CONSTITUTION.

1. This society shall be known as the Onset Wigwag co. workers.
2. To build a wigwag for the Indian controls, where their mediums can meet and hold circles or seances in perfect freedom.
3. Any person in sympathy with the object of this society may become a member by paying a fee of fifty cents.
4. The officers of this society shall be a president, a vice president, secretary, treasurer, corresponding secretary, and a board of trustees, who shall be elected by ballot at the annual meeting, or harvest moon festival.
5. The board shall consist of three members. When elected they shall draw term lots, and thereafter one member shall be elected at each annual meeting to serve for three years.

They shall choose their own chairman, but the secretary shall keep their records, having no vote thereon.

## BY LAWS.

Meeting—Business meetings may be called by the president, or by the board of trustees, or at the request of any three members of the society. Seven (7) members shall constitute a quorum to transact business.

Dues—All members shall pay an annual fee of fifty cents, those whose dues are not paid shall not vote at the election of officers, or be nominated for office.

Duties. The president shall call the meeting to order, put all motions when seconded, and declare the result.

In the absence of the president, the vice president shall take the chair and fulfill the duties thereof. The secretary shall keep a record of all meetings, receive all dues, giving each member credit therefor. Pay the same to the treasurer, taking a receipt to file.

The treasurer shall deposit all monies received as directed by the board of trustees, and shall pay only those bills or orders endorsed by the president or vice president, and the chairman of the board.

One person may serve as secretary and treasurer.

The corresponding secretary shall assist the secretary or chairman of the board when required, write such articles as are needed and attend to the correspondence of the society.

The board of trustees shall receive and hold all real or personal property belonging to the society, see that proper care is taken thereof, audit all bills, and perform such other duties as may be required. They shall meet as often as the interests of the society may require.

Amendments.—These laws may be amended or added to at any called meeting by a two thirds vote of the members present, due notice of said amendment or addition having been presented in writing one month prior.

Adopted at Onset, Mass., September 9th, 1893.

## Allegheny City, Pa.

I am indeed extremely happy to say to you and the readers of your valuable paper, that the people of Allegheny City and Pittsburgh are living in cities of progression. It is only a question of a few short months until the slumbering city will awaken and find he is living in a community where liberty, equality and free thought will reign supreme. The Spiritualists of Allegheny City and Pittsburgh are in "clover" knee deep, being blessed with two as fine inspirational speakers as heart could wish for. Mr. E. W. Sprague of Jamestown, N. Y., began a series of lectures under spirit control in the G. A. R. Hall of Allegheny City last Sunday, and will continue for an indefinite time. In fact we feel that we have found a treasure that we are loth to give up. Mr. Sprague was at Cassadaga last Summer and some of the Spiritualists of Allegheny City were so highly pleased with him both as a speaker and test medium, and especially the latter, that the society engaged him as above stated, and if there is anything in signs, we predict from the interest taken in the meeting yesterday, that such a revolution in Spiritualism during his reign will scarcely be excelled. Mr. F. A. Wiggins, who is conducting the meetings in Pittsburgh, needs no introduction, as he is an old "wheel horse" in whom we can trust. With two such mediums as Sprague and Wiggins the inroads made on orthodoxy will be wide and fast. Jealousies and petty bickering are now a thing of the past in this community and love and harmony prevail, and true Spiritualists have united on the main issue and universally accepted facts of our spiritual philosophy, and work for the good of the cause of humanity. J. F. KIGHT.

P. S. The Pittsburgh Commercial Gazette of the 16th devotes over a column to the services held by Mr. Sprague, and is to be commended for its liberality. Spiritualists should patronize only those papers who favor their cause.

## Bradford, Pa.

"Bad beginning makes good ending" certainly has been verified in our visit to this place, sent here by the guides, "a stranger in a strange land." This is our first visit to an oil city, in the lap of a valley, surrounded on every side by hills, with their autumn-tinged foliage, symbols of nature, ever changing laws of discarding the old for the new. God adorned the hillsides with its beauty, from which we catch inspiration from his divine power, and we render thanks for having had one lot cast where true love and harmony rules the home with freedom of speech, one never fears will be misunderstood or repeated for the vulgar public to criticize or revise in a gossiping way. Not scattering one's forces we are left to grow without being hampered with conventionalities, the guides give expression in their own individuality, and we begin to realize that we are not acquainted with them or the latent forces within ourselves. That love power being made a part of ourselves we approach a condition through which higher intelligences may bring facts, practical facts, to educate, refine, and morally elevate our mediums, preparing them to stand test conditions and be sent out as missionaries under the protection of the National Organization as fit teachers, presenting truths to the world, for which just remuneration for all public work and with an assurance of not being neglected and forgotten if sickness or declining years unfit them to be self-supporting. DOLLIE.

## Good News for Asthmatics.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

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Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address, J. C. BATDORF, M.D.

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